

REFORMED CHURCH MESSENGER



Above: THE WHITE COMRADE
—a Memory and a Hope for
Armistice Day.

Right: An Interesting Group of
School Boys and School Girls in
Czecho-Slovakia. (See Pastor Stulc's
letter in this issue.)



When War Shall Be No More

Were half the power that fills the world with
terror,

Were half the wealth bestowed on camps
and courts,

Given to redeem the human mind from error,
There were no need of arsenals and forts.

The warrior's name would be a name abhorred!

And every nation, that should lift again

Its hand against a brother, on its forehead
Would wear forevermore the curse of Cain!

Down the dark future, through long genera-
tions,

The echoing sounds grow fainter and then
cease;

And like a bell, with solemn, sweet vibrations,
I hear once more the voice of Christ say,
"Peace!"

Peace! and no longer from its brazen portals

The blast of war's great organ shakes the
skies!

But beautiful as the songs of the immortals,
The holy melodies of Love arise.

Henry Wadsworth Longfellow.

PHILADELPHIA, NOVEMBER 5, 1931

ONE BOOK A WEEK

THE ADVENTURERS IN RELIGION

Occasionally someone comes along and tells us that the interest in religion is dying out. Yet one of the most noticeable things in the publishing business is the continual appearance of books dealing with the various religions of the world and their founders. I remember calling attention to at least three such books during the year 1930, and now three more lie before me calling for notice.

First of all is "The Saviours of Mankind" by William R. Van Buskirk (The Macmillan Company) which has been out long enough to have already made a place for itself. The book includes studies of Lao-Tze, Confucius, Gautama, Zoroaster, Aakhnatan, Moses, Isaiah of Babylon, Socrates, Jesus of Nazareth, Paul of Tarsus, and Mohomet. It is not a treatise on comparative religion. The author is concerned not so much in pointing out the theological and ethical content of each religion or contrasting one religion with another, pointing out resemblances and variations, but in reconstructing the social and political conditions in which the prophet appeared and how they shaped his message and conditioned it. He was primarily the saviour of his own time and people and cannot be understood apart from them. When new problems come in the future they will doubtless call forth new prophets — we see India producing Gandhi.

"Stormers of Heaven," by Solom B. Freehoff (Harper and Brothers) is a quite different type of book. It is a gallery of thinkers grouped under six divisions:

"Founders of Judaism"; "The Five Greatest Christians"; "Five Famous Atheists"; "Creative Free-Thinkers"; "Royal Builders of Religion"; and "Religious Geniuses of the World." (Would you agree with the author that the five greatest Christians are Paul, Augustine, Hildebrand, St. Francis and Luther? The author makes out a very good case for his choice.) The five religious geniuses of the world are Moses, Zoroaster, Buddha, Jesus and Mohammed. (Would you substitute Paul for Zoroaster?) For his creative free thinkers he gives us Socrates, Spinoza, Voltaire, Huxley and Ingersoll. Would you consider Ingersoll as a creative free thinker? I would be inclined to put John Stuart Mill or Herbert Spencer far above him. It is a very brilliantly-written book. In the nature of the case only a few pages can be given to each thinker, but I cannot recall a series of vignettes which more illuminatingly seize upon the personality of the man and his real message than this extremely interesting book. Mr. Freehoff has displayed also a most sympathetic attitude toward all these men—whom he really makes live—and it would be hard to tell his own creed, so thoroughly has he entered into the spirit of every one of these thirty religious geniuses—these "Stormers of Heaven."

Turning to Dean Henry Bradford Washburn's book: "Men of Conviction" (Charles Scribner's Sons) we find the author concerned with the permanent contribution to religion certain of the great religious geniuses have made. He has chosen six: "Athanasius"; "Benedict of Nursia"; "Hildebrand"; "Francis of Assisi"; "Ignatius

Loyola" and "Pius IX." It will be noted that all of them are Catholics, while Dr. Washburn is a good Protestant, but no Catholic writer has written of these great scholars, saints and statesmen with more appreciative and sympathetic words than has our author. They are fascinating sketches, born out of a lifetime of study, and our author has even spent vacations in walking in the footsteps of these men in the towns and countries where they lived and exercised their ministry. Sinking all his own prejudices and attitudes, he has tried to separate the transient from the permanent in their contributions to thought, organization and the religious life. Not the least interesting chapter in the book is the first one, entitled: "Autobiographic," in which he traces the change in his own mind toward these men and the things for which they stood. He discovered that each one of them had something for him and that that something was a contribution that greatly enriched his own religious experience, and which added something of great value to the religious experience of the Church. He feels that all of these men—and many others foreign to his own religious upbringing—have helped him better to understand Christ, for they were all men intent on interpreting Christ to the world in their own way. The book ought to incline us to approach all of the great personalities of the faith, no matter how foreign they may be to our own convictions, with the purpose and expectation of finding some valuable and permanent contribution to our own religious experience.

Frederick Lynch.

A LETTER FROM PASTOR STULC

(See Picture on Cover Page)

Dear Dr. Leinbach:

I know your time is valuable and I should not take much of it by my letters, but I know you will look upon my writing with brotherly kindness, because often I am so lonesome that I would hurry back to America and my family would hurry ahead of me, for with the exception of our baby, all mother and children were born in the U. S. A. So we are so glad and grateful that we have friends in the U. S. A. to write to and we read their letters and the magazines they send us over and over again.

This year the Czechoslovakian Evangelical Churches are celebrating the 150th anniversary of the birth of religious freedom in Austria. Oct. 13, 1781, the Emperor of Austria, Joseph II, issued what is known as the "Patent of Toleration, Edict of Toleration, Toleraux patent," declaring that the non-Catholics are to be tolerated in his empire. This meant the abolishment of death penalty for being a Protestant. It meant that Protestants are permitted to join one of the two principal Protestant confessions, that of the Helvetican (Reformed) or the Augsburg (Lutheran) faith. That they are permitted to build a house of worship, which however must not be an imitation of Catholic Churches and must not have high windows resembling Church windows, must not have spires or bells, and the entrance is to be from the back or the west side, never from the east side, never from the road or street. Singing is permitted, but not too loud, so that citizens of the Roman faith be not offended. All weddings, baptisms, funerals have to be reported to the Roman priest and all payments received for the performance of such ceremonies have to be given to the

Catholic priest. He who did not confess himself a Reformed or Lutheran Church member before Oct. 31, 1781, incl., will have to tell the Catholic priest of his intention of becoming a Protestant, whereupon the priest is to persuade such to abstain from becoming an Evangelical Christian. The priest has to instruct him about the dangers of Protestantism and for six weeks daily if need be shall the Protestant-to-be see the Roman priest and only if he, the Protestant, shows a persevering conviction and will of becoming an "Odpadlik," a "Fall-off," will the priest give him a written permission to join one of the Protestant Churches. Fuller freedom was given our people in 1861, and full freedom in 1870. But our old name, "The Church of Czech Brethren" was not allowed until after the collapse of Austria-Hungary in 1918.

Se we too, celebrating gratefully, wanting to show our neighbors what our fathers had to go through and what they had to suffer, made a great open air play, taken from the time three years before the birth of "Toleration Edict." And I am enclosing the picture of the players, all members of my Church except the "old" woman in the front row, who is a Catholic but very friendly and who let us make the play in front of her flour mill. She is a widow, and her name is Mary Petran. Some of the Catholics were much against her for her friendliness towards us and said, "God surely will punish her for holding with the Reformed." And the punishment came: Sunday we were full of joyous tears, and Wednesday noon, the third day, somebody set the whole flour mill on fire. The fire started in the barn where she had all her crops, rye and wheat and oats, and in a very short time spread all over to the flour room and destroyed the machinery and all. Four fire engines arrived but it

was all too quick. She'll get about \$2,000 insurance. I was proud of how our Reformed folks behaved bravely on the scene, and how all are standing by her ever since.

Please have this letter published and may the Lord be with you all till we meet again. I am very sincerely yours in God's love. Best greetings to you, who read the "Messenger" and are praying for us and our work.

Jaroslav Timothy Stulc and Family.

BETHANY ORPHANS' HOME

Rev. Henry E. Gebhard, Supt.

A number of delegations have made recent visits to our Home. A delegation led by Rev. R. S. Vandevere, of Berwick, a delegation led by Rev. W. R. Hartzell, of Lykens, and a delegation led by Rev. Dr. John Lentz, of Collegeville. We encourage such visits to our Home, as it gives members a chance to see the children as they are living from day to day.

The Anselma Sunday School observed a Bethany Soap Sunday, when the children of the Sunday School each brought one or two cakes of soap for the Bethany Family. Soap is always a necessity at Bethany.

A boy was admitted to the Home from Rev. A. R. Bachman's Church at Schaefferstown. Three other children who were expected, cannot be brought for several weeks on account of sickness.

Mary Klotz, having come to the age of eighteen, was honorably dismissed, and has returned to her father at Allentown.

We made one lot of apple butter, as we did not make one-fourth the amount of cider we had made last year, and our apple crop was 200 bushels less this year than last. With the additional canned fruit we are receiving, it is doubtful whether we shall have as much fruit as last year.

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EDITORIAL

A NOBLE SUMMONS

Mr. Walter Lippmann is undoubtedly one of the most useful journalists of this generation. We may agree with one of his critics in saying that his basic philosophy is "a sort of scientific ethical culture, a noble yet vain type of humanitarianism," and we may share in the regret that he is not wholly committed to the theistic point of view. But we must confess that as a student of society he has a rare capacity for sound analysis and moral insight as well as a remarkable combination of cogent reasoning and high purpose, which makes his writings of great value to all who are seeking the way to better things. We may well call attention, therefore, to his recent summons to the political leaders of the world who have so signally failed to do brave and adventurous things, because of their uncertainty as to whether the public opinion of the respective nations would or would not support them in this or that particular measure proposed for the amelioration of the present unsatisfactory and dangerous conditions which are filling so many hearts with doubt and fear as to the future of the social order.

Here are Mr. Lippmann's memorable words: "I believe that the current political estimates of public opinion, as to what the people feel about debts, tariffs, the League, international co-operation, are fundamentally false. For these estimates of what cannot be done leave out of account the decisive fact that *vast quantities of the old prejudices and ideas have been liquefied by the fires of the crisis.* Public opinion was never more mobile, and *anything can now be done, with immediate political safety and ultimate popular approval, which is intrinsically worth doing.*"

If a man who does not profess a living faith in the living God can yet have so unfaltering a confidence in the self-authenticating power of truth and the potency of righteousness, it should put to shame professed leaders in the Churches who are sounding a doubtful note or calling for a retreat. Here is a radiant and wholesome call to courageous action. It is a declaration that this is no time for craven politicians who are held back from doing what they know ought to be done, because of a lack of faith in the wholesome state of public opinion. This is also the worst of all hours for those who are mere preservers of precedent and prefer to trail along with the traditions of the past and

to remain stupefied by the superstitions of a bygone age. To match this hour we must have prophets, pioneers of progress, men and women who believe that this is a day of unparalleled opportunity, when "the truth as it is in Jesus" actually has a better chance than it has had for a long, long time.

We were prone to say immediately after the World War that the world is in a state of flux. This is even more true today, as a result of the world depression and the terrific blows that have been struck at all our citadels of material splendor. One could rehearse by the hour the pitiful incidents of men who put their trust in money and pleasure and now stand shorn of all their goods, duped, tricked, cheated by the illusions they have pursued, and who now are yearning for something better. "Public opinion was never more mobile," says Mr. Lippmann. "Vast quantities of old prejudices and ideas have been liquefied by the fires of the crisis." What a chance for the Church of God! Much of the dross is already consumed and the gold in men's hearts is molten. Here is the ringing summons from a great hearted leader: "*Anything can now be done . . . which is intrinsically worth doing!*" How that should inspire us. Surely nothing is more worth doing than the one thing that matters most—to bring men to repentance and make them surrender to the will of our Divine Lord. If the Church has but the courage to advance, the multitudes, now so confused and bewildered, will follow. Must the Master again cry out to us, as He sees us falter in the face of such matchless opportunity: "O ye of little faith!"

Specifically also, as we come to another Armistice Day, let us answer this summons to a noble courage. Let us have faith to believe not only that a warless world is possible, but that it is as sure as the promises of God. Let us not be too greatly concerned by the thunderings of a Navy League which accuses the President of the United States of "abysmal ignorance" and sneers at the "impelling motives back of his efforts at every turn to restrict, to reduce and to starve the United States Navy." The average Churchman has but a meager conception of the pressure brought by powerful interests upon our high officials or of the abuse and misrepresentation to which they are subjected when they seek to curb the activities of militarists in and out of office. But here also "anything can now be done

which is intrinsically worth doing." If, as we believe, the war against war is ordained of God, we must not faint nor falter. If the strategic chance offered by the Geneva Disarmament Conference is not seized by the believers in world peace, how can God forgive us for our lack of faith?

* * *

HIDDEN DANGERS

A great crowd gathered, not long ago, to view a spectacular fire in a great warehouse. The blaze was fascinating, and the activities of the firemen and police thrilling and stirring.

The crowd had no responsibility, and no duty except to watch. It felt itself safe; it was not near the center of danger.

But this warehouse contained sulphur, and in the excitement of the occasion few noticed or sensed that the wind was blowing toward the immense crowd sulphuric fumes, mixed with the smoke. Thus not only were the few firemen endangered, but whole masses of the people. They would notice nothing perhaps for a day or more, but then pneumonia or some other lung ailment might ensue from the poisoning.

We find many people today who are like those crowds. They gather around and study the case of someone who has become involved in trouble or who has transgressed the law or moral precepts, and perhaps they feel that they are safe—nothing like that could affect their lives. They may smile complacently when they see the strenuous efforts being made on behalf of the poverty-stricken, the despondent, the unfortunate, the criminal, the socially maladjusted, the sin-ridden—and yet the hidden dangers to which others have yielded may sometime reach them. While they are absorbed with the spectacle of life, the deadly fumes may reach them too.

It is sometimes hard to maintain interest in, and one's support of, certain social, educational, civic, welfare, or religious projects, and yet these very projects may help many to keep beyond the reach of influences which would mean their ruin. In such a complex, busy, high-pressure, and elaborately equipped society as ours we are at the mercy of our institutions, mechanisms, and organizations unless we take care to remain beyond the zones of influence of ruinous ideas and practices. We have many more opportunities today for success; but this brings with it the attendant possibilities for moral and religious ruin.

—R. K. M.

* * *

A SOLEMN WARNING

A dispatch dated October 28, states that Judge John M. Groff, of Lancaster, Pa., in his determination to break up petty crimes committed by children from 9 to 16 years of age, issued a solemn warning to parents that *they can be prosecuted for the misdeeds of their children*. There is not a thoughtful person in the land who should fail to ponder deeply over these earnest words spoken by the jurist from the bench: "These youngsters who come before me are *unfortunate victims of neglect and evasion of responsibility on the part of parents*. The little fellows who come before me are not really bad, and often they advance reasons for their actions that can be blamed upon their parents."

Who does not know that this picture of "neglect and evasion of responsibility" is in far too many instances absolutely true to the facts? Not only are the precepts in many homes today pagan in spirit, worldly in outlook, and degrading in influence, but the evil example of their elders is even more potent in providing a hostile environment in which growing children find it easy to do wrong and exceedingly difficult to do right. There is no challenge of our time more insistent or more fundamental than the duty of the Church to come into closer touch with the homes of the people, seeking to infuse them once more with spiritual ideals and purposes. We do not know how soon parents will really be called to account in the law courts of the earth, but we do know that they cannot escape the judgment of a holy God. And the nation is being punished in more ways than we can now comprehend because of the moral and spiritual neglect of children and the evasion of

responsibility on the part of those whose highest obligation is to minister to their temporal and eternal welfare.

* * *

THE SHIPS THAT WIN

It is said that on a certain occasion, while addressing the midshipmen at Annapolis, Admiral Dewey thought he would make his address as informal as possible, and began by asking a question. "Who can tell me," he asked, "what three ships won the battle of Manila?" Quick as a flash, a plebe arose and saluting the Admiral said, "I can, sir." "Very well," replied the hero of Manila Bay. "What ships were they?" "*Leadership, fellowship and seamanship*," was the surprising answer. Admiral Dewey led the applause, and it was said to be his favorite story ever after.

Tell me, are not these the ships that win the battles of life for individuals, communities, Churches and nations? Except there be leadership there are few battles won; except there be fellowship, hope and courage are found to be wanting; except there be seamanship, most life-boats are tossed on the stormy sea, and few of them reach their desired haven.

In his radio address delivered the other day, to the world meeting of Methodists assembled at Atlanta, Ga., President Hoover said, "*The Governments know that the life of the world cannot be saved if the soul of the world is allowed to be lost. . . . And I am sure you will let me say that the Churches in every land must never fail to help the Governments to establish and maintain plain, simple righteousness*." That means leadership, and except there be dependable leadership in the Church, ready and willing to stand by and co-operate—yea, to lead—the soul of the world will be lost, and the life of the world become a fading dream. In the same address the President said:

"It seems strange and incredible that after all the centuries of man's experience with war we still have to discuss it and argue against it. A new mind must be made in the world on this subject; a new spirit must be created within the nations and between the nations, and I appeal to you as representatives of Methodists everywhere to unite with all other lovers of good will and followers of the Prince of Peace for the making of human brotherhood, in which the peace of God shall prevail in the lives of men."

And what can words such as these mean but that a bond of fellowship must be welded between the nations so that no mere, petty misunderstanding can disturb or rend it asunder. Seeing eye to eye, bound by chains of trust and confidence, we who are the professed followers of the Prince of Peace, can remove mountains of misunderstandings and live and labor as makers of "human brotherhood, in which the peace of God shall prevail in the lives of men."

And finally, we as Christians, indeed the whole Church of Jesus Christ, must be well trained as seamen, and be ready to exercise our seamanship if we expect to reach the eternal haven. Our life-boats are daily tossed on the sea of life. Unexpected storms break over us and we are in danger of having our boats tossed on the rocks and broken to pieces. If ever there was a time when the Christian Church needed trained leaders, that time is right now. Leaders who will reveal the spirit of fellowship that Jesus Christ revealed; seamen who will never be willing to set sail without having their Pilot with them. Then, when the storms break and the waves seem to be ready to overwhelm us, we shall not be afraid, for we shall hear Him saying, "PEACE, BE STILL."

—A. M. S.

* * *

THE ACID TEST

A pastor who attended the recent Convention of the Disciples of Christ reports that the best sentence he heard at that great gathering was uttered by the consecrated layman, Mr. R. A. Long. It was this: "*In these difficult times we are learning to sympathize and not to criticize*." Well, it is a great sentence. The *Christian-Evangelist* says of it: "If this saying were practiced, it would prove to be the sentence that changed the world. As the sunbeam contains in miniature all the beauty and glory there is in the sun, this brief, lovely sentence carries the essence of the

glorious Gospel and the Eternal Atonement. To practice it would change the world in a short period of time."

Yes, all the suffering caused by the world depression, all the losses sustained by millions, would be more than atoned for if all of us would learn during these difficult days to substitute real sympathy for all our criticism, faultfinding and unkind judgments of other people. What a benediction this outpouring of understanding, kindness and sacrificial love would bring to our Churches, our homes, our social relationships! Can you conceive what it would mean to our Boards of Home and Foreign Missions, now staggering under a burden no Christian brethren should be asked to bear? What would it mean to rejoice the hearts of our unpaid Missionaries? In what countless ways would it ease the load of our faithful pastors? Can any man estimate how it would raise the morale of the entire Church of Christ? In homes now torn by strife and dissension, what a new atmosphere of helpfulness and mutual ministries of good will would come to birth! Why should we, who are so much in need of forgiveness and so ready to cry out to the Lord for mercy, continue to be ready to criticize our brethren, when the peril and perplexity remain so great, and the need of human sympathy is so urgent? To sympathize and not to criticize—let that be the *acid test* to show whether we are really growing in grace.

* * *

HOARDING

If the Christian people of America would give to the Churches and Kingdom causes 10 per cent of the money they have hoarded in their safety boxes, we would be "out of the woods" and running full time in our benevolent program. Said the Vice President of one of the largest banks in our country recently, "There is more money downstairs than upstairs, more money out of the banks than in the banks."

All this displays a rather new quality of Americans, the instinct of hoarding. Some may say, "That's nature's law, self-preservation." But when we remember that every time we withdraw all our deposits from the bank and place money where it is not being revolved and used, we are weakening the whole structure, not only of the bank, but of public trust and confidence, upon which all our institutions rest. It is ingrained selfishness and will create more havoc than blessing. No one feels secure with securities insecurely housed in his own home without protection.

This spirit of panic and hysteria is not American and we should be done with it as respectable citizens who still believe in a collective and communal life. Rather lose a little and uphold the fabric and structure of our institutions than to hoard ours at the cost of wreckage and disaster to others.

Our banks have been our faithful servants throughout the years, and oftentimes at no small sacrifice and inconvenience to themselves. **STAND BY THEM** as they have stood by you.

We do not mean to say that "in banks we put our trust," for we know full well that our trust should only be put in God, but we believe that God has given a spirit of collective trust to these institutions, upon which they have built their business and service. Certainly we cannot say that in "hoarding" we shall put our trust. The Bible pronounces no benediction upon the hoarder, but it does upon the faithful steward who is both entrusted and trusts.

—J. M. G. DARMS.

* * *

CITIZENS OF A FAR COUNTRY

Our whole world is a "far country," and we are all "prodigal sons."

A nation of Europe which has given some of us birth and all of us rare gifts of music, may even now be crashing to its political end, with all the human suffering and anxiety involved in such a catastrophe, but because we are citizens of the far country the fate of that nation is nothing to us. We do not care.

Perhaps the most significant revolution in the history of mankind, based upon the intangible reality which the leader calls "soul-force", goes on its way remaking an empire. Few men of other Asiatic nations are keenly aware of this revolution. In fact, few men anywhere seem to care. All

the world is a far country, in which each prodigal is intent on his own way and disdainful of the ways of his kindred.

Up along the steppes of the old Czarist kingdom move new forces, fearful, violent, and yet disturbingly promising of a better social order. Many hide their eyes from this vast movement, and over all this far country of our world men go on walking in ancient grooves as if there were no strange political and social philosophy astir in human hearts. We have no great care for those dreaming men of Moscow.

Our American newspapers have been telling us awesome stories of old men walking into rivers because the other inhabitants of this far country did not want them, and of crazed mothers hacking their little ones to pieces for fear of the wolves of hunger and want. We do not clearly see why these ugly things are so, and when we begin to see that they are rooted in the selfish attitudes of our own souls we build up wordy explanations to take away our sense of guilt. The newspaper stories are pitiful,—but we do not want to care.

Black men are shot and burned and hanged and dragged by ropes about our streets. They are the first casualties in the war of the unemployed. But we who are citizens of a far country take the hymns born of the negro's sorrow, set them to jazz music, and sing them as men who do not care!

Forgive us, O God, for wandering so far from Thee, Who art our Home. Put upon all of us who live in this far country of our uncaring world an awful sense of shame and contrition. And when we come to ourselves, lead us into that friendly country, where all men are bound together by the great love of a common Father! —F. D. W.

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A SIGNIFICANT TREND

We hope every reader of the MESSENGER noticed, in last week's issue, the overture with regard to the proposed union of our denomination with the Evangelical Synod of North America, which was adopted with such an overwhelming vote by the Synod of the Potomac. This is in line with the action of many Classes and numerous individuals who have expressed themselves with regard to this important matter. We understand that the Commission will hold a meeting next week and it is hardly possible that the significance of this trend will escape their notice. It ought not to be necessary to wait until the meeting of General Synod next June to make a start toward the renewal of these negotiations which, in the opinion of many of our pastors and people, should never have been halted or postponed.

We call the attention of our readers to a reprint, in this issue, of an editorial entitled "Our Friends, Lutheran and Reformed," which appeared in a recent issue of *The Evangelical Herald*, St. Louis, the official organ of the Evangelical Synod of North America, the Rev. Dr. John H. Horstmann, editor.

* * *

OUR NEED—A TEACHING PULPIT

In a recent discussion of "The Weakness of Protestantism," in *The Presbyterian Advance*, Dr. Frederick Lynch, one of the best informed leaders of the American Church, does not hesitate to mention as the first and outstanding cause of Protestant anaemia and inefficiency *the woeful lack of the teaching element in the pulpit*. Many preachers are utterly failing as teachers, he claims. Many sermons, interesting, helpful and inspiring as they may be, simply do not teach the people "the fundamentals of the Christian faith." With catechetical instruction abandoned or minimized, and pastoral visitation for the discussion of spiritual problems increasingly difficult, it seems inexcusable that so many should miss the opportunity to impart instruction, "line upon line, precept upon precept," from the pulpit. Dr. Lynch says it is "a firmly established fact in human experience" that conduct is the expression of belief, and "a man's actions are determined by his thought of God and man, his philosophy of life, his dominant, ruling ideas." He declares significantly: "Perhaps that pulpit eventually influences conduct and human relations most, which *teaches thoroughly the nature and character of God and the sacrifice made by Jesus Christ*. Thus I feel very strongly that

what the Churches need just now, more than anything else, is a teaching pulpit. I would like to see the preacher going into the pulpit week after week teaching the great fundamental doctrines; teaching the proven facts of religious experience as revealed in the ages of the Church's existence; teaching the spiritual facts given in the Scriptures; teaching the history of the Church; teaching the spiritual interpretation of the universe in a time when practically all of the great scientists are coming back to it."

How different all this emphasis is from the commonly repeated remarks of recent years that, as long as a man lives right, it doesn't matter a bit what he believes—as though the man whose beliefs are wrong could really be expected to continue to live right in a world like this. Dr. Lynch is telling us here that creeds and philosophies do influence conduct far more than many of us suspect and that the pulpit which minimizes sound doctrine and fails in a teaching ministry is a liability and not an asset to the Church. Does not the contemporary situation justify this judgment? If so, would not its general acceptance prove to be of untold value to the Church? Under the spell of the Zwingli anniversary, should not we of the Reformed Church be peculiarly happy to consecrate ourselves anew to a teaching ministry? Our slogan of loyalty to educational religion and religious education is only a reproach to those who minimize catechetical instruction, the use of pedagogical principles in the Church School, and the opportunity of the Christian pulpit to teach over and over again "the fundamentals of the Christian faith."

* * *

The Parables of Peto the Penman

THE PARABLE OF THE BASKET OF SUMMER FRUIT

It graced the altar in God's House at the Festival of Harvest Home. On previous years it has found its way into the

parsonage and was the basis of many quarts of chow chow and kindred relishes for a winter's day table. This year there had been many baskets of the choicest example of a generous harvest, and the worshipers had admired the pyramids of fruits and vegetables banked high on altar and in pulpit recess. Who should have all this luscious and pungent fruit, for there were peaches and onions, pears and pumpkins? Some one suggested that all this be divided amongst the unemployed of the congregation; and it was so done. On Monday a group of busy matrons made a fair division of the "Decorations," and it fell to the lot of the preacher and a gentleman who gave the use of his car to distribute the baskets of Summer Fruit. The preacher knows his families and their houses, parlor, kitchen and dining room; nothing stumps him. Not so the layman, and the latter's experience would be a tale worth relating, and he would relate it. Not all housewives are efficient, nor are all homes spick and span. Where poverty dwells, there is often not only wretchedness and dire want, but carelessness and indifference to cleanliness. What we saw convinced us of two things: (1) that there is need in our parish; and (2) that there will be hungry children this Winter for us to feed, and that charity represented by a dozen baskets of fruits and vegetables distributed in September is not going to solve the problem of hunger in December. Summer fruit rots, perishes: charity mitigates needs, but does not supply a steady and adequate diet in any home where men are without work and a steady income. It's easy to say that, given a sober husband gainfully employed, a neat and thrifty wife, there will be no call upon the Red Cross, the deacons of a Church, or the poor directors at the County Home. For once Church members will have to think in terms of aid and assistance, and a White Gifts for the King basket tied with red ribbon, holding oranges, bananas and candy, and a bushel of potatoes, will not be an adequate expression of Christian alms. The moral of this tale is that whether your left hand or your neighbor's know what your right hand is doing, both hands are going to be mighty busy this Winter, and—you are not going to lose your reward. Let's hope that the largess you grant will be MORE than a cup of cold water. Sucking an icicle is equivalent to that!

"High"

(The opening address of the school year in the Mercersburg Academy Chapel, by DR. BOYD EDWARDS, Headmaster of Mercersburg)

It has always been my desire in talking to groups of boys to speak to the men in that group in the same spirit as if I were talking to any one of them alone, by a campfire or a fireside, in the directness and kindness and understanding which an older fellow feels he would like to express to a younger fellow, and how he would like to tell of what he has learned by longer experience. I shall try to say what I have to say briefly today in that spirit.

It has been my custom to take some fundamental and vital expression or phase of the school life as a theme for this opening session here in the chapel. One year it was the slogan of the school, "Clean Life, Hard Work, Fair Play." Another year it was what we may call the text, the spiritual motto of the school, "The Way of the Cross is the Way of Light" (the way to happiness is through unselfishness); and today I propose to take something out of the Academy Song, which I never hear without a thrill and which you will learn also to appreciate in like manner, as the theme of what I want to say and of which I should like your remembrance. That Academy Song goes like this: "High Tower Above Us Her Pillars."

The theme I take out of that Academy Song today is the first word of it, the word "High." The mood of the whole world today is low. There is discouragement and despair, depression and disillusionment everywhere throughout the world. Over against that mood of the world today (which I would not have you

What man is, is not what he is on Sunday, when the organist plays to him, and the minister plays to him, and all good influences play to him; but it is what he is in the week-day, when his life is wearing, and working, and weaving for him the garment in which he is to stand and be judged.—Henry Ward Beecher.

forget), I want to challenge each one of you men and boys to that which is "high"—high standards, high spirits, high hopes, high purposes, high goals.

May I remind you of two proverbs that are associated with this thought of elevation, with that which is high. One of these proverbs runs like this: "High structures require deep foundations." If you are going to build the life of your today or your week or your history here at school on high levels, you must have foundations that go very deep. That means digging. That means labor. That means resolute facing of the law of high structure. When the Chrysler Building went up on Lexington Avenue at the corner of 42nd Street in New York, Henry Ford said, "I should think that such a heavy building built of stone and reinforced steel would weigh too much for the surface of Manhattan Island," to which Walter Chrysler made answer that the stone which came out of the foundation of the Chrysler Building weighed more

than the completed building weighed and the same was true of the Empire State Building. Yet the Empire State Building is announced as so constructed by skillful engineers that there is no strain on any particular part of it greater than the weight which rests upon a French heel. Of course, the weight that can rest upon a French heel depends upon the avoirdupois of the lady, but that's just an easy way to remember it and if you are going to build anything that is elevated, you have to do some foundation work. That is the first thing you have to remember about anything high, especially anything high that is to stay up, because it is a structure, a completed, well-designed, well-executed structure. Surely you have come here to build something of your own that is to bear your name for good and all. Don't be afraid then of the foundation work and remember that the height of your structure and its durability are going to depend for safety and beauty upon the foundation you make for its height and its durability.

The second proverb is to this effect: "High places are seldom without storm." Think of Mr. Hoover. Think of Ramsay MacDonald. Think of the average easy responsibility and burden possible to either one of those men if only he could allay his conscience and stop his public service. But because of the leadership and responsibility, because of the task they accepted as a trust, and discharge in terms of the nation's welfare rather than the party's

welfare, the height at which they live exposes them to storm quite enough to bury an ordinary individual, altogether enough if he were living only for himself. William Lyon Phelps says that the Presidency of Yale is "the most disagreeable respectable job in America." So it is also in some degree for any boy who is a leader in the life of the school, who by reason of his prestige wields an influence for which he is responsible first to himself, then to his fellows and to that institution whose strength and permanence and vitality depend so largely upon the spirit and will of the boys who are leaders in the school. There is a proverb of the Germans that "talent is formed in solitude, but character in the stream of life." That is another way of saying the same thing, that if one lives in a high place of responsibility or leadership or power, he faces the winds. So don't be afraid, you leaders, you who accept responsibilities, men and boys! You have influence which you have a right to wield and no right not to use well. Don't be afraid of the storm, of the disagreeable phases of the sense of burden, of the heartache and perhaps more than anything else, the wonder as to whether you are doing it well. That is a part of the height to which this year challenges Mercersburg especially.

Four Essential Elements

Now I should like to interpret out of your own experience and equipment, for each one of you, if I may, four elements that seem to me to be the very highest possible factors in your experience and equipment for that which is high. I am going to take the very simple expedient of taking the letters of the word itself and let each one of those letters stand for what seem to me to be the really vital elements in your experience and equipment now for Mercersburg. First of them is "Home." That stands for all that has been in the yesterday of each one of you fellows. It stands for the yesterdays before your yesterdays had begun in your personal existence here upon the earth. It stands for the thing your family has meant in the community in which you live. It stands for the kind of man your father has been. It stands for the sort of woman your mother is. It stands for the hopes that have clustered around your life up to today in that home of yours. It stands for the sacrifice and the unselfishness, the generous kindness and goodwill that have made your coming here possible in a time when so many are unable to go where they would like to go.

I heard President Neilson, of Smith College, in describing American civilization to a group of students from forty nations of the whole world, say what he thinks is the most beautiful thing in America (and President Neilson was born in Scotland and has been associated with various educational institutions in America for thirty years): "The most beautiful thing in America is the desire of the parents of America to offer their children something of a finer opportunity than they themselves have had." That is why you are here, and home and all that it means is one of the highest elements possible in your experience and equipment. The Danes have a proverb that "he who is far from home is near to harm," but you are not "far from home" if your heart is loyal and your thoughts are quick to respond to those who love and trust you. No boy ever goes far from home or near to harm if he keeps those who love him and those whom he loves in honor and loyalty in his heart. You owe that to yourself as well as to them and I think the highest thing in every one of you boys today is your "home," and all it means.

The second thing is your imagination. By that I mean the visions, the dreams you have cherished, what you may call the ambitions of your boyhood. Ambition as to what you would like to be, thoughts of what perhaps some time you could be. That is a beautiful light that has fallen on your path from time to time. Maybe you never talked anything about it. It is

the sort of thing one can't discuss, and one hesitates according to one's sensitiveness ever to talk about it to those who are near to him, never sharing it even with his pal or his father or his mother. You may hardly confess to this, yet you all have it and that is one of your highest elements, one of the most beautiful tools you have for that which is high, which builds that which is high and makes it stay up. Don't be ashamed of those dreams but remember that someone has said that "when a good boy goes wrong he kills the chance by that act of a good man's having his opportunity

DEPRESSION

There is ev'rywhere depression,
And times are very hard;
Food and raiment are a question
That none can disregard.
Men and women, numb'ring thousands,
Are destitute and poor;
Having neither work nor viands,
The wolf is at the door.

The subject as to why and how
Depression came about,
Does not concern us here and now.
What we must carry out,
Is to help the poor and starving
In the cold, wintry days;
Providing and assisting,
Devising means and ways.

Yet, while we find conditions bad,
We know they could be worse.
Affairs abroad, indeed are sad:
Want of food, empty purse.
We must admit that, after all,
We're less unfortunate:
Wealth, vast resources, and withal,
A harvest truly great.

In the darkness of depression
We see the dawn appear;
Men should give to thoughts expression
That help to cast out fear;
Throw off doubt's gloom and mental shroud,
Not to despair give o'er;
We see a rainbow in the cloud,
And better things in store.

God sometimes lets us blindly grope,
But only for a spell.
We must not lose our faith and hope;
He lives, and all is well!
The lesson is, "Come back to God,
His holy name adore;
Walk in the path the Master trod,
Be like Him more and more."

Conrad Hassel.

to live." Stand a little bit aside from the path of your life. Look down the years, twenty or thirty. What sort of man would you like to be carrying your name twenty years from now or even in college? Make it possible now for that man to be what you would like him to be then. Keep out of your life the thing that is going to stain him or reach out to throttle him, taking a chance away from him by some certain record of your past that leaps to light. So I say that second element, the second high element in your experience and equipment for something elevated and enduring, is your imagination. The dreams of your heart, the ambitions of your mind, the thing that seems almost too good ever to be true for you, yet it may come and you can make it come and you will find here many friends and many forces ready to co-operate with you to make it come true, if you do your part.

The third thing which I would interpret to you as highest in your experience and equipment, goes by a word you don't use very often, a good Yankee utterance. It's in the dictionary, even if we don't use it often. It corresponds to the French expression *savoir faire*. It corresponds to a

German expression *mutterwisch*. It corresponds to a Greek *vous* of four letters which means judgment, reason, understanding and intelligent use of one's mind. The word I speak of is "Gumption." I had an old friend, a minister, who had a wise way of saying things in his own fashion, and he said, "Gumption is giving a boy medicine in applesauce (that was before applesauce was a term of derision) instead of ramming it down his throat in a chestnut burr." Gumption is that quality by which you use your mind for wise judgment. It becomes a habit by which we make an instinctive response in an emergency as if our best reason had been brought to bear on that emergency. In the Century Dictionary at least you find the definition of "a quick perception of what to do under an unusual circumstance." The phrase that you ordinarily use yourself on a field playing the game or anywhere else where it is natural is "use your head." Everyone of you fellows has come up to this school after an experience which has taught him to think things out more or less. That is one of the very great benefits that an education can give you. President Lowell said the other day at the 150th birthday of Exeter, "It isn't what you learn to know in school or college, that is the reason for going to school or college. It is to learn how to use your mental tools." You are going to forget almost everything you learn here or in college but if you learn how to discipline your mind by enterprise and energy and attention and taste, you are going to develop power to use those tools which you will always need, which nothing can ever take away. Whether you are then a business man or a statesman or preacher or writer, the tools you have made sharp and bright for your use in life are going to be your greatest endowment and capital. That means *gumption* and it has to be combined with what I am going to call *grit*. Some may call it stick-to-it-iveness, pluck, gameness, good sportsmanship. I don't care what you call it, but it is a quality which will carry you through. Sometimes the only way a fellow can carry a stiff task through is just by sheer grit. A Spartan soldier-lad came to his mother and said, "Mother, my sword is too short." She said, "Lengthen it by a step forward." Every one of you in some emergency or fight in his life is going to find the weapon in his hand too short. Then he has to lengthen it, making it adequate by the courage with which he steps forward into that conflict or contest, by unusual effort or patience or persistence or morale or whatever you call it in his preparation and equipment. Lots of new boys have come up here from schools where you haven't had to work hard. You are going to face standards which are new to you. They are going to be hard. You must meet those standards by just a little harder work. "Lengthen your sword" by taking a step forward. That is going to take grit but the way to success is in that direction.

Now the last. "Home," "Imagination," "Gumption" (plus "Grit"), then "Honor." The sort of thing that makes it possible for everybody to count on you. That is all I need to say. If you have made a promise to yourself, or your family, before coming here to school this year, keep that promise. If you have made a promise to somebody who is true to you and has tried to help you form a new purpose, keep that promise. If you stood up before a company of people, as for instance in joining Church or in entering into any group of your fellows, and said something that set a standard for your boyhood life, stick to it. If you think something is right and have thought so a long time and have tried it out, even if every boy in the school laughs at you, don't you pull that flag down. Keep your honor undimmed and unstained and unquestionable. That is integrity. That is uprightness. That is cleanness. That is purity. That is truth. That is loyalty. And every one of these things I name is a high challenging standard for any man or woman, any boy or girl.

The only pessimistic book in the Bible, fellows, describes old people, at the end of life, and one of the worst things it says about old people, as a sign that they are old, is that "they are afraid of that which is high." The beautiful privilege of youth is that it isn't afraid of that which is high and the dreams you have cherished have been high. Live now in the spirit of your ambitions for your manhood, of what you think of yourself then as becoming. Then the memory of your youth will steady and strengthen your manhood. Don't be afraid of anything that your life here asks of you that is fair to your home, fair to your dreams, fair to your good judgment, fair to your courage and fair to your honor. If you will put those four values into the experience of your life, into your tomorrow, and the next day, why it is going to be very beautiful and strong and promising for you and for Mercersburg. "Tasks in hours of insight

willed, may be through days of gloom fulfilled."

There is a legend of an old king who told some youths of his kingdom if they would go and bring back to him a token that they had come to the very summit of a mountain, he would give them a great prize and they set out, three youths. One came back with a leaf of a tree which the king knew grew well upon the shoulder of the mountain and the king shook his head. The second youth came back with a flower which the king knew grew higher up still toward the summit of the mountain and the king shook his head. Both these fellows when they came back were hot and spent with great effort, but they did not win the prize. The third came back with his hand empty, but he said, "I saw the sea," and the king knew that he had gone to the very summit. That is life, for the reward of going to a high place is that you see something beyond and maybe higher still.

"All instincts immature, all purposes unsure,

That weighed not as his work, yet swelled the man's amount;
Thoughts hardly to be packed
Into a single act,
Fancies that broke through language and escaped,
All that I could never be,
All men ignored in me,
This I was worth to God,
Whose wheel the pitcher shaped."

And my last word, as if I were speaking to each one of you alone is, believe me, every man in this place, and every woman in this place and every older boy in this place, and every leader in this school desires to welcome you who are new into as friendly and kindly an atmosphere and relationship as is possible. We want to do everything in the spirit of comradeship, every one of us for every other one. Good luck to you all!

Can We Disarm On All Five Fronts?

By DEVERE ALLEN

We have talked so long about war as a method of settling disputes, that its real character has often been quite unperceived. It is a thousand times more complicated than this simple view implies. It has crept so subtly into the laws of society, both in international and national affairs, that it can never be rooted out by speedy or by any single means. Its acceptability as a political weapon still captivates traditional minds. From the toys of children up to the romantic imaginations of armchair campaigners, it colors the mental outlook of the masses. And so profoundly are its conceptions enwrapped in the business world that "trade war" and a multitude of similar terms have long been commonplace.

For these reasons, European peace workers sometimes complain that our attitudes on our side of the Atlantic appear to their eyes not a little juvenile. Our zest and passion for peace, as manifested by our peace organizations and by the religious and liberal press, are wholeheartedly admired; but we are regarded by many friendly observers as unrealistic, unaware of the tremendous complex of forces which must be conquered if world peace is to be won. More particularly are we credited with a disposition to put all our eggs in one basket, so to speak, concentrating on one clear and simple issue, doing one thing at a time, when, in fact, no progress can come unless we make advances simultaneously on several fronts. Like people watching a prestidigitator, our eyes are frequently drawn off to the contemplation of comparatively insignificant details, while the real factors involved are escaping our attention.

If there is any truth in this analysis, we ought to face it. Much truth I think there is. Without in the least discouraging the splendid efforts for a successful outcome at the pending Disarmament Conference in February, to concentrate exclusively on that, and to bring pressure at Geneva solely for a disarmament of troops and ships and weapons, would miss the points at issue and leave our condition little bettered if at all.

It is characteristic of all depressions, and indeed all periods of extraordinary social maladjustment, that the deep-lying social changes that are going on are hardly realized by the people as a whole. We are living in a time of revolution, not simply of transition. Whether we escape war as a concomitant, depends upon our ability to mobilize our brains for the development of policies and programs capable of rapid and large-scale readjustments without the outbreak of violence over huge areas. To talk of disarmament at such a time and

A SILENT POOL

When troubled waters of the soul
Decline to silent pool,
Till face of Majesty and Love
Reflects in water cool;

When concord of that matchless life
Can pulse through me to you,
Till God, and you, and I record
"A worth while interview";

When image of that perfect Love
Can hold till I will share
The poignant load of brother-
man . . .

That seems to me like prayer!

Meta B. Mathes.

to mean by it only the reduction of fighting forces and implements by some ten or twenty-five per cent, is not to use the intelligence of mankind to good advantage. If we can do no better than this, we are already beaten, and deservedly.

Disarmament is essential, mandatory, if well-nigh suicidal disaster is to be averted. But the only disarmament that will count in time and count with sufficient pressure, will be a thoroughgoing and all-embracing disarmament, involving all the various menaces to peace in all the war-producing sectors of our social order. Not on one front only, but on five fronts, must we work and win disarmament.

If I were to list these in a scale of ascending importance, at least at this particular time, I should arrange them thus: legalistic disarmament; political disarmament; psychological disarmament; economic disarmament; and disarmament of man-power. Any separation of these, one from the other, is after all not a little academic, for their relative importance will always vary in special circumstances.

1. **Legalistic disarmament.** Most of our progress in the past thirteen years has been in this field. Despite the harm done by overzealous friends of the Kellogg Pact in claiming more for it than could possibly be supported by facts, and in asserting that it had outlawed all war, its adoption was a step of impressive portent. In future crises, it can be invoked to direct world opinion against a nation which deliberately attempts to flout its obligations to discover peaceful means of satisfying conflicting interests and making non-violent readjustments.

Similarly, the League of Nations has a way of coming back after its lapses from grace. The adhesion of Mexico is a case

in point. The surge of large powers to sign the clause of the World Court which provides for obligatory jurisdiction was a triumph. Slowly, too, but steadily, the whole body of international law is being examined by experts bent on extricating it from the war influences which have dominated its interpretations in the past.

Nevertheless, no true estimate of legalistic progress for peace could leave out of account the decline in prestige of the League in the last three years; its recent Assembly reached the lowest point in moral influence that has yet been struck since its inception. There is much justification for the claim that France now "owns" the League. Likewise, the decision of the World Court on the Austro-German customs union, made obviously on political lines with scant regard to law but with keen alertness for credits and nationalistic viewpoints, has set it back markedly in world esteem. Again, one is forcibly reminded of how far we have yet to go by noting that in almost no discussions of practical affairs is the Kellogg Pact even mentioned as being in existence, let alone as having any powerful effect on policy. It may well be that by the time this article is read, the World will have rallied to bring the Pact's significance to bear on the Manchurian crisis. But as I write, four days have gone by, and I have searched the press reports from Geneva in six leading British dailies without discovering a single reference to the Pact. This is indubitably in some measure due to the absence of the nation in which the Kellogg Treaty was rounded out in its final acceptable form. It is not remarkable that some of the earnest men and women who labor patiently at Geneva trying to bring statesmen up to higher standards of international conduct, and looking across at our obstinate isolationism, grow weary and discouraged.

2. **Political disarmament.** Any genuine disarmament in politics would mean the cessation, in actuality as well as in words, of efforts to secure special advantage at the expense of other countries. The greatest contribution ever made in this direction, probably, may be attributed to the recent Labor Government of Great Britain. It brought a new aim and a new spirit into international negotiation. In previous articles I have dwelt sufficiently upon the dangers involved in the resort to policies designed to keep normally flexible matters in a condition of fixed stability. Only by a speedy change to a truly international outlook, including a surrender of sovereignty at critical points, can anything like political disarmament be accomplished. In this direction we have thus far made almost no headway; whatever the na-

tions say on paper, policy is still for the most part an instrument for national gain or the defense of special interest. The Hoover moratorium was a move in the right direction, but its first effects have already been largely dissipated by France's attitude and the subsequent collapse of world finance, and to be of adequate use it will have to go infinitely further.

3. Psychological disarmament. Movements of international credits and finance are, as a rule, utterly incomprehensible to the masses everywhere. Yet one lesson is being learned by people all over the world, and finds reflection in ordinary conversation, the press, and even in the very nervousness with which distress in one quarter is now regarded everywhere else. Definitely gone are the days when an ebullient amateur speculator gambling on margin in Oshkosh, Indiana, went on his blithe and optimistic way unmindful of the deprivation suffered by Austrians or English. Painfully the truth has been driven home that we must sink or stay afloat together. This increasing world consciousness cannot fail, in the long run, to be of value socially.

While I am the last one to suggest that quantity alone in peace propaganda is of serious consequence, not to be dismissed from all consideration is the existence of more than four hundred national organizations working avowedly for peace, throughout the world. When contrasted with the number striving toward the same end fifty years ago, one is less inclined to despair of psychological disarmament. The working masses throughout the world are today impregnated with a distaste for war, which, at the very least, renders them somewhat less amenable to superficial propaganda on behalf of conflict.

But how vastly must we still change present outlooks if we are to bring about a real disarmament! An appeal recently was sent to every Protestant Synod and Church body of authority in France, asking that they go on record in favor of disarmament in order to influence the Disarmament Conference; without exception, these Church bodies failed to reply or else declined on the ground that it was not the Church's business to "interfere in politics." But among the women of France, Italy, Poland, and other nations apparently more warlike than the average, there is a growing anti-war opinion, and the same is true of organized labor and, happily, of many Church communions.

To be sure, special situations have only increased warlike passions. "I fired into the air during the World War," said a German not long ago in Berlin; "I had no hatred of the French, and I made up my mind that for me there would be no killing. But now? If I were in the same circumstances, this time there would be no firing into the air." And yet the great overpowering desire of the German folk for peace is still the most conspicuous thing one runs into, all the bitterness and fascist tendencies notwithstanding. It is basically the same in other countries. The people want no war. They are simply incapable of understanding the titanic forces that are driving on to precipitate the very thing they dread.

4. Economic disarmament. Time was when it might have mattered little to a Finnish taxi-driver how much gold was dredged up daily by an African miner. Today, it is a prime factor in the waging of economic warfare. And economic warfare, make no mistake, is being waged today the world around.

Without going into conflicting theories of technical economics, certain things that lie deeply at the root of our whole approach to peace bear watching. Gold production has dropped sharply in recent years. Lord Brabourne, chairman of Consolidated Gold Fields of South Africa, has predicted that the total amount of new gold available each year, which is now about \$415,000,000 will drop in the next decade to some \$270,000,000 and in fifteen years will get down to \$50,000,000. This

not only means that those in charge of that gold wield a tremendously augmented power over the rest of humanity; but it also means that the whole structure of international finance will be disturbed. The departure of Great Britain from the gold standard is an example of what can happen when gold is drained away, France having accumulated a hoard of almost a third of the world's available gold reserves and the United States about half.

Why, however, did this startling situation arise? Chiefly, simply because both France and the United States, being high tariff countries, and by the Smoot-Hawley Tariff Act the United States being the highest tariff country in the world, debtor countries could not pay us in goods and had to pay us in gold. Thus the policy of

AN OCTOBER DAY

October wore a glory all her own;
The mountains surely never were as gay

With maples' fiery flames, with gold
and browns,

Deep crimson, greens—what brave
and bright array!

The clouds, great downy tufts of
snowy white

Against a sky that never seemed as
blue;

The bracing air was like a draught
of wine—

Stirring one's blood, intoxicating
you!

We saw great mountain peaks against
the sky,

Wind ruffled whitecaps on the river's
breast;

And as the day drew to an early
close,

The brilliant splendor of a glowing
west.

Then as the night's soft darkness
filtered down,

Blurring the beauty of the hills and
sky,

Came crowning finish to a perfect
day

When GOD lit up a great round
moon on high!

Grace H. Poffenberger.

economic warfare as evidenced in tariffs, was a formidable obstacle to the post-war economic recovery. It not only is now a serious matter affecting peace because it has turned world opinion strongly against the United States, but because France has yielded to the voice of her cynical politicians and has been using her gold reserves to wrest political concessions from her adversaries and to buy the fancied loyalty of Hungary. And instead of learning the lesson that a tariff race can only lead to economic disaster, threatening eventual war if carried on unchecked, the nations of the whole world are involved in a scramble to impose new or higher tariffs. This can only be likened to a man attempting to extinguish a burning house by throwing gasoline upon it.

The World Economic Conference of 1927, which was made up not of visionaries but of hard-headed business men and economists, recommended freer intercourse of goods, and specifically urged tariff reductions. With what result? The entire trend of tariffs since those words of sanity were uttered, has been in the upward direction. Practically no reductions were made anywhere, while increases were made all through the world, culminating with the action of the United States in going farthest of all. The Tariff Truce Conference of 1930 struggled vainly to make some impression on economic nationalism, but finally collapsed ingloriously in 1931. And when England's departure from the gold

standard started fears in other countries that the depreciation of the pound would send orders toward England, the way in which our economic order is run, in utter defiance of ethics and international considerations, was fairly well summed up by the conservative "Daily Telegraph" (London) in an effort to show what is called "the other side" of the current difficulties: "Italy is alarmed at the likelihood of excessive imports of British coal; and in Germany a demand has even been raised for a complete ban. France fears that our increased competition will adversely affect her own export trade to other countries. Lancashire is looking forward to dumping cotton goods in the U. S. A!" No blame should be attached to such exhibitions of economic nationalism so long as it is a universal practice. But we shall hardly win a peaceable world while society is satisfied to rest with such a means of handling the commodities required to sustain the human family. You cannot let loose on the world the employment of economic advantage for nationalistic ends without reaping dire consequences soon or late. It is high time that we brought the entire economic structure under the closest ethical scrutiny to see exactly how far it is a cause of international strife, and to proceed as rapidly as we may to economic disarmament.

5. Disarmament of Man Power. With many people of positive anti-war convictions, war resistance is a provocative subject. I argue here not for agreement or to state a thesis; rather, to report a significant trend, regard it how the reader may. A hundred years ago, the job of peace workers was to persuade men to relinquish war as a first resort. In our generation, the job is to persuade them to give it up as a last resort. It is probably fair to say that the striking degree to which great masses of people, individually and by organized groups, have voluntarily stated in public their dissociation from any future war, has been inadequately realized.

Sufficient space to chronicle the advance toward so drastic a point of view could not be found in a single article. But consider the following summary of what has been happening in recent years.

After the War, the radical war resisters of the world were in some measure brought together in the War Resisters' International. Today this organization contains some forty-one separate groups in twenty-two countries. That the movement is not merely a paper crusade is attested by the presence of delegates from twenty of the twenty-two countries in the last international conference held this summer at Lyons, France. While many of the groups are small, others are able to count dues-paying members of six and seven thousand, while they exert of course an influence far beyond this sort of membership. Nearly twenty war resistance periodicals exist in various countries, some of them with really substantial circulations. Correspondence at headquarters is regularly carried on in fourteen languages. It is a far cry from this kind of work and outlook back to the days when a little handful of war opponents stood like martyrs for principle, often winning personal respect but never being considered as of sufficient strength to affect current events.

In the great labor conference of the International Federation of Trade Unions at The Hague in 1922, a resolution was adopted favoring a huge strike to prevent war between nations. This decision was reaffirmed in 1924. British Labor's Margate Conference of 1926 voted a refusal to manufacture or transport war munitions or to bear arms, if an international conflict should break out. A million and a half miners through their delegates to the International Miners' Conference at Geneva in 1920 came out definitely for war resistance. The International Trade Union Congress at Rome in 1922 took the same stand, arousing no dissent among the 24,000,000 work-

ers represented. At Vienna in 1924, a million and a half members of the International Textile Workers were similarly put on record. The German Trade Union Congress at Breslau, representing 800,000 workers, also came out for war resistance. The British Co-operative Congress at Belfast, involving a membership of 5,000,000, did the same. Resolutions of equal strength have been adopted by the Independent Labor Party in Great Britain, the Australian Labor Party, and, in so far as nations go to war without first trying arbitration, by the tremendously large Labor and Socialist International. Less thoroughgoing but still very significant resolutions against participation in war under certain circumstances have been passed by the Twenty-third International Peace Congress at Berlin 1924 and 1926, and by the French National Peace Congress at Valence in 1926.

Lord Ponsonby's famous peace letter, carrying signatures of 130,000 people refusing to participate in another international war, is not yet forgotten in England, where it would today be possible, if there were funds and organization to reach every corner of the country, to repeat the same drastic letter with a million signers. The trend toward war resistance revealed among the clergy of the United States has its counterpart in Britain, and while momentum has been gathering more slowly elsewhere, gains are constant except, perhaps, in Germany, whose pacifist movement expanded too suddenly and unsoundly to withstand the terrific pressure of the post-war policies in France.

The warmest partisan for these measures could not contend that resolutions of themselves will prevail forever, or that defections would not be numerous in a crisis. On the other hand, the hardest cynic could

HOME MISSIONARY NUGGETS

From the North American Home Missions Congress

"What is this baffling, perplexing milieu called modern American civilization, the stupendous puzzle that is the glory of the American one hundred per cent and the fear and dread of bankrupt Europe? What are the outstanding characteristics of the Titanic social organism that boasts of its eighty-story buildings, gloats over its billion dollar fortunes, sings its paeans of praise to mass production, makes its prayers to a golden god called prosperity and confers its highest honors on those who have won their successes in the open arena of grab and get? Colossal, complex, confident to the verge of conceit and satisfied to the border line of smugness, it has a way of striking the paralysis of fear into the heart of any lone individual who catches even a glimpse of the dynamic power in the sinews of its structure and the dynamite that lies hidden in its cargo. Timidity and confusion have been bred of that fear."

not deny that the growth of so intense a conviction, in the face of the unpopularity and frequent suffering entailed in many countries, is of great social consequence.

There was not agreement, but nevertheless profound respect, in the mind of Dr. Hans Wehberg, the distinguished authority on international law, when he remarked a few years ago: "Outside the Peace Movement,

the idea of war resistance has made astonishing progress. As an impartial observer who still has many an objection against the form of war resisters' propaganda made in peace circles, I have to admit, this Movement is on the way and seems likely to conquer the world sooner or later. Woe to the Government, woe to the representatives of international law, should they continue to withhold their sympathy from this Movement." It is a well-known fact that behind the program of refusal to serve in war there stand not only Orientals like Mahatma Gandhi but such Western intellectuals as Romain Rolland, Einstein and H. G. Wells, along with an increasing number in Holland, Scandinavia, Belgium, France, England, and America. To claim too much for the influence of such a company would be folly; equal folly would it be, however, not to recognize its obviously growing power.

To sum up, mere disarmament of combat weapons, while demanded if we are to move ahead, is only after all a portion of the changes needed to secure world peace. Inextricably bound up in the peace process are the achievement of peaceful law, peaceful political aims, peaceful mentalities, an economics of peace, and, as a final crisis-guarantee of peace, the withdrawal of manpower from the war procedure.

These are staggering demands. But is there any reason why men and women of goodwill, dedicated to the production of a world in accord with Christly teachings, should falter or hold back, when they have already known what it is to sacrifice and labor for the cause of war? Our danger, I am convinced, comes not so much from unwillingness or lack of courage, as from a fatal tendency to meet the challenge of war with far too simple, far too easy, far too ineffective nostrums.

WHO KEEPS SENTINEL?

An Armistice Day Reverie

Four o'clock of a chill gray morning;
Another hour . . . then dawn!
"Over the top at five."
Thus the orders from Headquarters!
Everyone knew and understood—
It might be their lone, last hour!

Three soldiers sat together
Musing amid an oozing mud,
Thinking of a distant homeland—
Of cherry blossoms, budding shrubs,
Of emerald fields dipped in dew,
The symphony of mountain streams
Chattering down their mossy stairs,
Of stately pines in pale moonlight
Where timid young held rendezvous—
Memories, vivid memories,
With unforgotten loveliness!

Why was life now stern and cruel?
Did such torture merit sacrifice?
O the pity of young life shaken!
Who loosed the chains of this wild beast
And left him surge across the path
Of human brotherhood and toil?
Who reaped the benefits, who the pain?
Once dead, who knew what sentimentalists
Rehearsed a glowing tribute at their graves!
Impetuous youth, dedicated to death
At the gates of old men's estates!

One, more restless than the others,
Shifted his eyes from feet to sky
And like a bursting shell, exploded:
"O folly of my youth, to think
I once thought God or man were just!
If noontide finds a silence here—
(He struck his hollow chest with fist)—
Hear you my last, life's utterance:
This earth we spade to nurture self
Is plaything of a thoughtless Fate;
Suns, moons and stars course on
Thru myriad cycles of futility;
We are puny helpless fools
Of stronger fools and firmament,
Duplicitous of knaves stands self revealed
Matching wit and legal art
To fortress undeserved property.
Love is a misnomer for the lust
That beastly burns the soft caress
Into the cinders of affliction;
Brotherhood is a fair word spoken
Above a sod where lips lie still;
Upon the bosom of all motherhood
An infant learns to drink of death—
A cruel Fate unrolls life's scroll
Whereon is written loveless folly!
Ere lips of mine grow dumb and chill
I smash the dream of early youth
And curse the urge to live and love,
Let me surge forth in one last act
Across this emptiness and die!

GOD? . . . Does intelligence abdicate?
Would that one could wish Him being,
And being, show His august destiny!
Then might life hold certainties
Unfettered by the lusts of men.
Yet circumstance rules and slays!
The center and circumference of things
Are one activity seeking death.
I choose to hate that too,
The unconquerable Foe—
Beloved silence, I come!"
He shifted feet, eyes, hands, gun—
Yet none observed the restlessness.

A second soldier lifted face,
Older than his birthdays warranted;
He spoke less bitterly thus:
"Prejudice has a way with facts
As bewildering as the facts themselves;
Calm men, in passion, lose their anchorage.
All you say is sense perception
Foreign for a God to flourish in.
Yet God could be and cherish not
The finite aims of finite men!
Our handful of brains is limited
To what the senses reach and find,
And finding, never satisfy, alas!
If we be creatures of a careless God
To breed and plan and pass away
In finite joys and agonies,
Yet is it well, in knowing it,
To chide not what is good and fair
While life holds will to conquer ill.
There is something good in pity,
Something gained in easing pain,
Man finds merit in his singing,
Tho the singer have brief reign,
If, in justice, God may care not—
What is that to finite men?
They have found some tasks and duties
Ere to dust they fall again.
Let the future be enigma,
Let the weakling urge a care,
Let the cowards creep to dungeon,
Life has found an upward flare
From the beacon of its daring;
In a quest, now sensed, now lost,
From the chrysalis and plasm
Surges more than ventures cost."
He drew his breath in hard and clutched
The scorpion's hand in steely grip;
Yet neither looked upon the other.

The third man, a quiet veteran,
Courageous, friendly and calm,
Gazed upon his watch on muddy wrist.
A tender look spoke a language
Far deeper than his gentle words:
"Is life a stream or reservoir
On which we launch our heritage
And learn to wield uncertain oars?
Minds fathom too little; and arms

Grow weary in stroking the depths
That measure infinitudes of power.
Yet motion has direction well entrenched
Within the very fiber of its going.
Things are helped unseen, yet touched;
Dependence and rebellion intermingle.
Man is highest, tho not apart,
From boat and oar and mighty flood.
Intelligence and faith combine
To carry on the crossings.
Our best, within our worst, erects
The Guide who acts as sentinel.
Thus slowly learn we what we do
And still more slowly give obedience.
This do I hold in faith and work:
Beyond all living must be Thought,
Within our tasks, a mightier Task,
Within our will to live, a Goal,
Beyond our cares, a Friendliness,
Within all stillness rests a Soul,
And over all, a Watch.
Faith finds me thus companionship
With One Who knew bewilderment,
As shepherd knew his flock,
Who felt the point of hostile spear
And braved the agonies of nails
His enemies visited on hands.
Behold a parting of a process
Where eyes of faith behold a gift
None, save Christ, could give!
None, save God, explain!
Matter is incarnated with life;
O Crucified!"

Five o'clock!
The distant barrage of guns begins!
Into the crucible of noise and pain
Leap and surge the soldiers three!

Clatter and clash and roar,
Gasp and groan and sigh,
Curse and shout and prayer!
Patter of guns and shrieking shell!
Spatter of earth and splinter of tree!
Battering beasts of spitting Hell!
Entangling barb and bursting mine!
Mud and blood and mangled men!
Are the pits of pain open again?
Nay, nay! On Armistice Day
Memory holds a reverie.

Some years ago three men died.—
Three men, bayonets fixed, pointing East—
And afar, very far, facing West—
Nailed against the sky—
Three men, crucified!

Who keeps sentinel
Where these men fell?
Where green grows the sod
Has the Crucified trod?
Or God? Henry Linford Krause.

NEWS IN BRIEF

BOWLING GREEN ACADEMY FUND

Since our last report of \$90 contributed toward the support of Miss Agnes Wolfe in the important work she is doing among the colored youth, the following gifts have been gratefully acknowledged: A Friend (Bellefonte), \$5; Mrs. Eugene McLean, \$5; Miss L. E. Miller, \$20; Dr. and Mrs. C. A. Santee, \$10. This makes a total of \$130 to date. We know there are many warm hearts eager to share in this gracious work. Especially in hard times we must not allow it to suffer. Send all checks to the Editor of the "Messenger."

ATTENTION! BOOK NUMBER CONTEST

(This is the Last Call)

The "Messenger's" annual Book Number will be issued on Nov. 26, and we aim once more to feature the contest which has aroused so much interest among our readers in recent years. We desire to publish again a few letters from the men and women of the big "Messenger" family which tell us in YOUR way, and from YOUR point of view, WHAT BOOK YOU HAVE READ DURING THE PAST YEAR THAT YOU HAVE ENJOYED THE MOST, THAT HAS HELPED YOU THE MOST, AND THAT YOU WOULD LIKE OTHERS TO READ. The "Messenger" offers a prize of \$5 in gold for the best letter of NOT MORE THAN 200 WORDS on the above suggestion. Books will be given to the writers of the letters ranking second, third, fourth, fifth and sixth. All such letters must be in the Editor's hands by Nov. 7. (Name of titles, authors and publishers must be given, but will not be counted in the 200 words.) Write plainly on one side of a sheet and give an assumed name to your article, giving your name and address on a separate sheet. Will you, in this way, help to "pass on" the best books to other readers? There are many who say that they have been inspired to read good books by the suggestions in this Book Contest in the "Messenger." The time is short. Won't you do it at once? We greatly covet your co-operation—and do it within 200 words!

CLASSES MEETING IN NOVEMBER, 1931, ACCORDING TO THE RECORDS RECEIVED IN THE OFFICE OF THE STATED CLERK OF THE GENERAL SYNOD

NOVEMBER 9:

Juniata, St. Clairsville, Pa., St. Mark's, 9.30 A. M.; Rev. J. W. Bechtel, pastor, Osterburg, Pa.

NOVEMBER 18:

Baltimore-Washington, Baltimore, Md., Zions'; Rev. N. L. Horn, pastor, Harford Road and Iona Terrace, Baltimore, Md.

CHANGE OF ADDRESS

Rev. Arthur Leeming from Xenia, Ohio, to 3911 N. 17th St., Philadelphia, Pa.

Rev. C. D. Spotts from 632 W. Walnut St., to 834 Buchanan Ave., Lancaster, Pa.

After Dec. 1, Rev. S. M. Roeder, D.D., from Glen Rock, Pa., to 866 Martha Ave., Lancaster, Pa.

Rev. I. S. Hawn, Ph.D., has resigned as pastor of St. Paul's Church, Pittsburgh, Pa.

As we go to press the sad news reaches us of the death in Jefferson Hospital, Philadelphia, of Rev. Dr. Charles B. Schneider, of Shamokin, one of the noblest sons of our Church.

Interest in the Reformed Churchmen's Convention, Nov. 10-12, Harrisburg, is growing apace. Many registrations have already been received in the office of Secretary Truxal. The general program has found great favor.

Men who do not wish to stay at hotels during the Reformed Churchmen's Convention at Harrisburg, November 10-12, will be able to secure good, comfortable and clean rooms in homes for one dollar per night. Harrisburg has many inexpensive eating places.

Rev. Nevin Smith, pastor of St. John's Church, Evans City, Pa., was the speaker at the social of the Men's Bible Class of Grace Church, Harmony, Pa., Rev. Roland A. Luhman, pastor. Stereopticon views of Glacier National Park also helped to make the evening interesting.

A new leaflet for use in the Every Member Canvass has been prepared and is available. It is entitled "Treat the Canvasser Kindly." Send in your orders immediately, and copies will be forwarded to you gratis for use in the Every Member Canvass. Other literature is in the making and will be available within a few days.

Two dollars for the privilege of listening to voices that have been heard all over the world! In addition, this registration fee to be paid for the Reformed Churchmen's Convention, Harrisburg, November 10-12, gives one the privilege of sitting in council and shaping up a program of men's activities in Christian work which should be the standard for years to come.

It is a comfort to know that President Omwake, of Ursinus, is improving and will be able to take up his work again without any loss of physical vigor or strength. The escape which President Omwake and his family had from serious injury in a recent auto accident is nothing short of miraculous. The Church is indeed grateful for their preservation.

The treasurer of Tohickon Classis writes: "Yes, it can be done, if the right spirit is back of it. I mean the payment of the Apportionment in full by two country congregations, St. John's, New Williams Twp., and Durham—better known as the Durham Charge, Rev. C. F. Althouse, pastor. This charge paid in full to date Oct. 29, 1931."

Rev. Joseph P. Bachman, of Allentown, Pa., who has been faithfully supplying the Charges at Coplay and Weissport until pastors were chosen, is ready and willing to supply other vacant parishes or to substitute for any of the brethren who may be in need of his services.

Mrs. J. H. String, director of Children's Work of our Board of Christian Education, has been teaching each Monday evening at the Community Training School at Jeanette, Pa., and will also be one of the teachers at the training school of the Churches at Butler, Pa. Mrs. String gave the address at a large conference of S. S. workers in the United Presbyterian Church at Ellwood City, Pa.

A letter was sent to every family of the Federated Reformed and Presbyterian Church, McConnellsburg, Pa., Rev. William J. Lowe, minister, challenging each member to the Rally Day services on Oct. 11, which resulted in a largely attended S. S. session and a fine Church attendance. At the morning worship, the anniversary of the death of Zwingli was observed and each member was given a program in the Zwingli colors with the Zwingli coat of arms and picture.

HARRISBURG—THE BIRTHPLACE OF OUR LEADERS FOR TOMORROW

The annual Rally Day was observed in St. John's Church, Tamaqua, Pa., Rev. J. Arthur Schaeffer, pastor, on Oct. 25, with a combined service of Church and school, in the morning. A fine program was presented by the children. At the evening service, Congressman Fred W. Magrady, of Mt. Carmel, brought a forceful message on Christian Citizenship. Offerings, \$1,103.

At the Holy Communion, celebrated in the New Goshenhoppen Church, East Greenville, Pa., on October 11, 983 partook of the Lord's Supper. 6 new members received by letter. Offering for apportionment over \$700. Prof. F. I. Sheeder, of Ursinus College, assisted the pastor. On Oct. 18, a special service was held in commemoration of the 400th anniversary of the death of Zwingli.

The pastors and Consistories of the Churches of Pittsburgh and vicinity held a united Communion service in Trinity Church, Wilkinsburg, Pa., Rev. E. Roy Corman, pastor. This gathering was for the deepening of the spiritual life. The addresses were given by Rev. H. L. Krause, president of Pittsburgh Synod, and Rev. Ralph S. Weiler, representing General Synod's Committee. It was a very impressive occasion.

Improvements, consisting of repairs and paint, have been made to the exterior of the parsonage, garage and other buildings of the Shrewsbury Charge, Pa., Rev. C. M. Mitzell, minister, during October. The color scheme is cream and light green and gives the buildings a different aspect. The work was done by Messrs. Harry C. Fritz, Gerry I. McClain, J. Marshall Kashner, James L. Mellinger, Harry Mellinger, Harvey W. Sipe and Roy J. Shaffer, all members of the Charge.

At the Young People's Conference of the Evangelical denomination for Eastern Pennsylvania, which will be held at Allentown on Nov. 29 and 30, Dr. Charles Peters, supply pastor of Hope Church, Philadelphia, will deliver a series of 4 addresses. The subject of the addresses will be, "The Art of Finding God," "The Art of Worship," "The Art of Christian Living" and "The Art of Christian Fellowship." Each address will be followed with 5 simultaneous conferences for the purpose of discussing the subjects Dr. Peters has chosen for his addresses.

The Gipsy Smith Evangelistic meetings in Philadelphia continue until Nov. 15. On Nov. 22 he will begin a series of meetings in Harrisburg. Mr. Smith preaches a winsome and persuasive Gospel message, and many are feeling grateful to this remarkable man who has been proclaiming the love of Christ for 55 years, and at 71 remains so vigorous and untiring. The hymn he teaches his hearers to sing reflects the spirit of his personality and his meetings:

"Let the beauty of Jesus be seen in me,
All His wonderful passion and purity;
O Thou Spirit Divine, all my nature refine,
Till the beauty of Jesus be seen in me!"

Some friendships await you at the Convention of Reformed Churchmen in Harrisburg, November 10-12, which you could not find elsewhere in the world. In the fellowship of thought and faith you will find a fellowship of heart and spirit. You will feel the heart throb of the Reformed brethren and be able to articulate more freely the life of the Reformed Church. Opportunity is given at this Convention to meet the brethren socially. East and West, North and South will mingle freely and rally around the standard of Christian brotherhood and fellowship in service.

"Is it worth while attending the Con-

vention of Reformed Churchmen at Harrisburg, November 10-12, if I can only go for one day?" is a question asked. Certainly every day is worth while, but the message of the Convention is one and hearing only certain speakers is hearing only parts of an address. Delegates should be present from beginning to the end of the Convention. It is far better that a congregation be represented by two or three men who are present all these days than by ten or twelve each present for only one or two days.

One hundred and forty Consistorial conferences were held last week, in the following Classes: Sheboygan, Milwaukee, Iowa, Chicago, Indiana, West New York, New York, Zion's, Lehigh, Virginia, Mercersburg, Clarion, Gettysburg, Maryland, Philadelphia—almost the entire Church is participating. We appreciate the courtesy extended by many pastors and people in entertaining representatives of the Boards gratis. This is a great help to the cause. We have sought to keep the expenses down to the minimum, and have had the finest co-operation on the part of pastors and laymen who have participated in the work.

We hope every state where the Reformed Church is established will be well represented at the Convention of Reformed Churchmen, Harrisburg, November 10-12, and what is more that every Church will have its representatives. This is especially true of those who are within a few hundred miles of Harrisburg—where more than one-half of the Reformed Church is to be found. There should be at least 750 representatives. Send in your registration blank immediately. Every added name gives added assurance of success and increases joy in the promotion of the Convention. May we have your registration with the next mail and do not forget to give your address.

The very finest program ever assembled for a men's convention in the Reformed Church will be presented at the Reformed Churchmen's Convention, Harrisburg, November 10-12. Men of thought and action are the speakers, who come not only to fill an engagement and to take time to say something, but whose message has grown out of their own experience and understanding of the problems before the Church and world today. To sit at the feet of these men can only be enriching and stimulating to a larger Christian service and life in general.

Now is the time for the Every Member Canvass. The lines which have been laid for this and the canvassers selected and trained so that when the actual work begins at the close of this month everything will be in readiness. It would be fine if every pastor would preach a sermon on the work of the Boards and on Stewardship during this month. The Consistories which have been visited have proven the growing spirit of interest in the Every Member Canvass. It is hoped that many Churches which have not as yet had the Every Member Canvass will put on a Canvass this year. The responses will be highly satisfactory both for the local Church and for the benevolent work.

Personal contacts are what we need today. Are there really personalities big enough to draw us on in our day, and to fill us with all kinds of ideals, aspirations and purposes? It is the man to man contact which produces strength. Following every convention of note outstanding men have been patterned after by those who attended. Quite a number of brethren who attended the congress at Allentown in 1915 bear testimony that they caught the spirit of deepened interest in Kingdom work through the spirit of some of the personalities which denominated that meeting. It goes without saying that there will be some men at the Reformed Churchmen's Convention at Harrisburg, November 10-12, worthy to be patterned after, and if the lives of young men are typed after some of these, great personalities will be developed in years to come.

How thrilling to hear Christian men sing the Gospel message. They say that the Boers sang every morning before they went to war. The men attending the Reformed Churchmen's Convention, Harrisburg, November 10-12, are going to sing every morning before going to work on the problems confronting the Convention. The leader, Prof. H. Augustine Smith, is a master. He knows how to sense emotions and to register them in song. It will be a study to note what hymns Prof. Smith selects at specific moments. Every hymn will be sung with a purpose. Of course, there is to be spirit in this singing, and to arouse the spirit of strong men to singing the Gospel story and to singing themselves into happy co-operation with the Christian men of the day is certainly worthwhile. Come to the Convention to sing out of your heart and to sing into your heart a new spirit of understanding and harmonize your life with the ideals of Christ.

Michael E. Stroup, Esq., formerly a member of the State Legislature, District Attorney of Dauphin Co., and Deputy Attorney General of Pennsylvania, died Oct. 29 at his home in Elizabethtown, Pa., aged 58. Mr. Stroup was a famous football star while a student of Franklin and Marshall College, graduating in 1895. The funeral service on Oct. 31, largely attended by friends and neighbors, including the three Judges of Dauphin Co. and other members of the bar, was conducted by Dr. Paul S. Leinbach, a classmate of Mr. Stroup, and Rev. Robert J. Pilgram, Alumni Secy. of F. and M. College. Mr. Stroup is survived by his widow; one son, Nathan W. Stroup, and one grandson. Interment was made in Maple Grove Cemetery, Elizabethtown.

President George W. Richards, of the Theological Seminary at Lancaster, has again been honored in his election as chairman of the Executive Committee of the Federal Council of the Churches of Christ in America. As chairman, Dr. Richards will preside over the coming sessions of the Executive Committee in the Arch St. Presbyterian Church, Philadelphia, Dec. 2, 3 and 4, when all departments of the work of the Federal Council will be reviewed and major policies for the year will be formulated. Dr. Richards is also chairman of the special Committee on the Function and Structure of the Council, which is studying the principles and methods of Church Federation, and will present a comprehensive report on the subject at the Quadrennial meeting of the Council in Indianapolis, in December, 1932. Dr. Richards is also president of the World Alliance of Reformed Churches, holding the Presbyterian System.

St. John's Church, Egg Harbor City, N. J., Rev. Charles E. String, pastor, has divided the Adult Bible Class into a Men's Class with 15 members, and a Woman's Class, with 20 members. Miss Viola Boyesen, Atlantic City High School teacher, will teach the women, while Mr. Edward Meltzer, General Manager of the local glass works, has been elected president of the Men's Class. A Mission study class of 25 women is meeting each week to study "The Challenge of Change," by John Milton Moore, under the leadership of Miss Boyesen. There was a large attendance at the annual Harvest Home service in October and 95 received the Holy Communion. The roof is now on the new Church School building and it is expected to be ready for occupancy about the middle of December. Many outside the congregation and visitors to Egg Harbor City have already expressed their surprise and pleasure over so fine a structure. The Consistory is planning an Every Member canvass to be conducted in November and Loyalty Sunday will be observed on November 15.

During Religious Education Week, a modern drama, "These Things Shall Be," was given on Oct. 2, at 8 P. M., under the auspices of the Fleetwood, Pa., Council of Religious Education, consisting of the Reformed, Lutheran and Evangelical con-

gregations. This Council met recently at the Reformed parsonage and received many favorable reports on this Religious Education Week program. The audience was estimated at between 500 and 600. The free will offering, \$35.24. Donald Moyer was elected treasurer of the Council. Rev. Wilmer H. Long, pastor of St. Paul's Church, Fleetwood, is the president of the Council. The Young Friends' Society of St. Paul's recently gave an unique and interesting program in the chapel to a large audience. A play, under the direction of Miss Helen Hoch, was given; motion pictures of the Pinnacle Vesper service were shown for the first time by Victor Huyett, who made them for the Society. Instrumental music was rendered by Mr. Johnson and a group of high school pupils. A group of 18 members of this Society have begun a series of studies of the life of Christ according to the Gospel of Mark. St. Paul's Church observed the anniversary of the death of Zwingli on Oct. 18, with a special program, in the evening.

HIGH LIGHTS ON THE HARRISBURG CONVENTION, NOVEMBER 10-12

The distinction between ministers and laymen is wiped out in the Reformed Churchmen's League,—all are men of the Church. In the days of the Laymen's Missionary Movement, the laymen were supposed to be leading with the ministers encouraging and backing them up; today they are working side by side in every way.

The Reformed Churchmen's Convention at Harrisburg, November 10-12, will bring together hundreds of laymen and ministers to share the benefits of the strongest program for a Convention of this kind ever held in the Reformed Church. More than twenty-five men will speak at the seven sessions.

Changing conditions in America and throughout the world, and their relation to the Church will be discussed by Bishop Francis J. McConnell, president of the Federal Council of the Churches of Christ in America, and by Dr. John R. Mott. The claims of the Church upon men that they give their best in her service, the work of the Reformed Church in general, and specifically, will be presented by a dozen Reformed speakers. The work of the Reformed Churchmen's League will be set forth. Its three major lines of work will be treated: Missions by Dr. James Endicott, of Toronto; Evangelism by Dr. Allan S. Meek, and Stewardship by David McCaughy.

Armistice Day will be observed with an address on disarmament by Frederick J. Libby. Men's work in other denominations will be explained by Bert E. Smith, of Chicago, president of the Interdenominational Council on Men's Work. The Reformed Churchmen's League, its chapters and their work, monthly programs, Classical Leagues and other related topics will be among the most important and fruitful subjects. John R. Mott will show what a great challenge all of this is to Christian manhood. The worship and music of the Convention will be inspiring. H. Augustine Smith, of Boston, will lend his invaluable services along these lines on Wednesday and Thursday.

Editor Leinbach, Headmaster Boyd Edwards, President C. E. Miller, and Dr. Richards as well as a number of pastors and laymen will speak. Provision has been made for discussion from the floor during the four day sessions on Wednesday and Thursday.

The program is cumulative in its effect; men should come for the first session and stay until the close of the Convention. Many of the most compelling addresses will be made on the first day; the program will be fullest and most diversified on the second day; but the third day is the most important. Coming for a day or parts of several days would prove interesting but partial and unsatisfying. It will be far better to have one or two men from a

congregation present from the opening address until the closing message of Dr. Schaeffer, president of our General Synod, than half a dozen men in and out, or present for only part of the time.

LAST CALL FOR DISARMAMENT PETITIONS

The Young People's Department asks that pastors and local Church leaders be reminded to send in their signed copies of the Disarmament Petition as quickly as possible so that the complete set of petitions from our denomination may be sent to Washington in the near future. Excellent work has been done in this cause by many of our local leaders. Rev. Victor Steinberg, of Martinsburg, Pa., inspired his young people to make the gathering of signatures a county project and they have sent in a collection of 116 signatures of Church young people who are interested in this matter.

Petitions were sent to every pastor and Young People's Society Secretary, with the September issue of "News for Leaders of Youth." Additional copies will gladly be sent to any Church upon request.

A LETTER TO YOU FROM DR. BARTHOLOMEW

Our Missionaries in Japan Need Your Immediate Help!

With full knowledge of the present financial situation in our country, the lack of employment and the need of help for many people in distress, the Board of Foreign Missions has been trying hard to carry on the work with the meager income from individuals, societies and congregations. We are now face to face with a most serious problem in our Japan Mission that must be met without delay. We should send \$38,500. The business men in the Church know full well that the banks are very reluctant to loan money at this time.

Up to October we have been able to meet the regular expenses, but we could send only \$5,000 during the month to Japan. As a result the treasurer of the Japan Mission wrote on October 10, "Some of the missionaries went home from the business meeting with just enough to get home on, and bills of September for groceries and vegetables unpaid. I do not know how they are getting along. Surely, you must be in an exceedingly difficult place or else you would have sent some before this."

The Church is conversant with the fact of the building of North Japan College Chapel at Sendai, a memorial fund for which was provided by a generous member. Some here have advised stopping work on the chapel building. That would be almost a calamity under existing conditions. Dr. Schneder, one of our finest and ablest missionaries, would be left in the humiliating situation of having the chapel in course of erection without money to pay the bills as per contract. The building is now nearing completion, the workmen as well as the contractors working with goodwill and confidence that we will fulfill the obligation entered into with them.

The only way to help the Board of Foreign Missions to meet this real need in our Japan Mission, which must be met without delay, is for more of the Churches to pay their Apportionment in full NOW. It is almost heart-breaking to find that Classes in the most fertile sections of the Church have this far paid only a small portion of the Apportionment for the year 1931. If the Board had this money which is due the work of Foreign Missions, we could easily provide for the current expenses.

Are many of the Churches intending to do what a loyal treasurer intimates: "Every one is waiting to make one supreme effort before the close of the year"? Brethren, WHY NOT NOW? Let us not be deceived. Unless more of the Apportionment will be paid during the month of November, the time of Thanksgiving for blessings received,—and the Lord is still

bestowing His blessings upon us,—it will be a supreme folly for the Board or the Church to hope to provide for the regular expenses of the Missions.

I thank the Lord for the rays of hope that are coming into my office from ardent friends. One of them writes: "In all fairness and justice the Church must in some way meet this situation and do it promptly, and I have faith that there are men who will do it if they learn the facts. This should be a strong challenge to men of means, though we must recognize that many of them also have their problems at a time like this. I know only too well how much burden and anguish this situation must have brought to you."

Allen R. Bartholomew.

APPRECIATING A NOBLE SPIRIT

In view of the fact that the Pleasant Valley Mission at Dayton, O., has been designated as one of the beneficiaries of this year's annual Home Mission Day offering, I feel that our Church should know of the sacrificial gift which recently came to the Board of Christian Education from this congregation, with the following letter from the pastor, Rev. Loran W. Veith:

"Here comes a little surprise for you I am sure, for it was a surprise to me who is always expectant of things to happen at Pleasant Valley. At a recent meeting of the teachers and officers of Pleasant Valley Church School, I mentioned the fact of the failure of the Parkway Trust Co., and the fact that some of our Boards lost considerable money in the transaction. Questions were asked; among them was this one, 'Why the Board of Education does a lot for us, why can't we help now?' I then asked what do you mean help, for I wanted to be sure of what was in the mind of that person, and the reply was, 'I mean get some money together and send it down there to help out.' This they acted upon and in compliance with their action and reaction I am mailing you a check for \$25 for the use in any way of the Board of Education."

"The longer I am at Pleasant Valley the more I realize what a gold nugget the Reformed Church has unearthed, and the more I am reminded that if we had a few more Churches like this one and a little more of this kind of a spirit there would be no debts so far as our denomination is concerned. Oh, if only the entire Church could realize this as we come to the Home Mission Day celebration I am sure that they would respond and make our building possible for us at this time that this work may go on. Have been working on drive for funds and have met with fair success, but conditions prevailing are making it extremely difficult. However, WE MUST SUCCEED FOR HIM."

This contribution, coming as it does from a group who themselves are so desperately in need of funds for forwarding their local program of work and for the erection of a Church building to take the place of the ramshackle structure in which the congregation is now worshipping, is nothing short of remarkable as an example of sacrificial giving. Those who are acquainted with the spirit and consecration of this small but devoted group know how thoroughly they deserve the generous support of the whole Church on Home Mission Day. Having cast their bread upon the waters, they surely deserve to have it come back to them a thousand fold and more.

Henry I. Stahr.

REFORMED CHURCH HOME FOR THE AGED

Our program for our services on Sunday afternoon for the month of November is as follows:

Nov. 1, Rev. A. A. Hartman; Nov. 8, Rev. C. A. Santee, D.D.; Nov. 15, Rev. E. O. Butkowsky; Nov. 22, Rev. John M. Herzog; Nov. 29, Rev. M. Samson, D.D.

The first congregation to pay its subscription and its quota in full is St. Paul's,

Christmas Music

Ask us for Lorenz's Free Sample Packet of new 1931 Christmas Entertainments and Music. Clip this ad. or mention THE REFORMED CHURCH MESSENGER. This packet shows our services, carols, sacred cantatas, Santa Cantatas, pageants, plays, etc.

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Lionville. This splendid result is very largely due to the untiring efforts of Mrs. Mae T. LaRose, who at once took up the work with enthusiasm and pushed it to the conclusion. There are other congregations that will soon cross the goal line—and then there are those that are still farther away from it. But under existing conditions all of our people are to be commended for the way in which they are standing by the cause of the support of the aged.

Charles B. Alspach, Supt.

Woman's Missionary Society News

Mrs. Edwin W. Lentz, Secretary
311 Market St., Bangor, Pa.

"Together," the Keyword. October 22, the W. M. S., the Young Ladies' Circle and the Girls' Missionary Guild met together in the Social Rooms of St. Mark's Church, Lebanon. This group of 87 interested girls and women, enjoyed together the program arranged jointly by the presidents of the groups. The president of the W. M. S., Mrs. Harvey Heilman, and the president of the Young Ladies' Circle, Miss Rosa Ziegler, each took charge of a portion of the program. A beautiful Candlelighting service, in which every one present participated, will always be remembered as a most inspiring experience. A large lighted candle on the altar represented Christ, the Light of the World. Twelve girls represented the months of the year. Each girl gave some plans and some objectives for her month and lighted her candle at the

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large candle in recognition that all success came from Christ, the Light of the World. From those twelve candles, light was passed to everyone in the audience. Each person had been provided with a small candle. When all candles were lit, the whole group united in singing "The Light of the World is Jesus." At each repetition of the phrase "The Light of the World," everyone raised their candle high. To see this from the front of the Church, as was the privilege of the presidents, gave a thrill of inspiration. Following the hymn, the 12 girls formed a Cross of Light, during the formation of which the audience joined in singing "In the Cross of Christ I Glory." This service was adapted from one published in the July issue of the "Missionary Review of the World." A brief talk on our denominational Home Mission enterprises was given by the president of the Young Ladies' Circle. This joint service gave opportunity for announcements of the Thank Offering for November, for receiving reports of the Synodical Convention at Sunbury, and enlisting co-operation in the interdenominational projects for the autumn and winter. A well planned social hour concluded the program.

The World in Lebanon. Arrangements are being completed for the missionary demonstration, "The World in Lebanon," under the auspices of the Interdenominational Missionary Union. This world display and series of missionary meetings for Nov. 12, 13 and 14, is receiving the earnest support of the missionary minded women of most of the denominations of Lebanon. Mrs. D. A. Frantz is chairman of the Reformed group, whose responsibility is Japan. Mrs. W. G. Seiple, of Sendai, Japan, will be the guest speaker on Japan.

A First Anniversary. The September meeting of the Young Ladies' Circle of St. Mark's Church, Lebanon, marked the completion of the first year. The occasion was made into a Guest Night. There were 40

present; membership 22. One birthday candle burned during the entire evening. Mrs. Oscar Staudt, of Japan, made the anniversary address.

Christmas Bazaar. The annual Christmas bazaar and luncheon for the benefit of the Philadelphia School for Christian Workers will be held Friday, Nov. 20, in the school building, 1122 Spruce St. This is the school from which most of our trained workers have been graduated. At present Miss Elizabeth Kish, a young Hungarian student, is under the care of the W. M. S. G. S. Your presence is requested.

School of Missions at Westminster, Md. The two-day school of missions, under the auspices of the Westminster Women's Interdenominational Missionary Council, had registrations from the following communions: Brethren, 8; Methodist Episcopal, 8; Episcopal, 2; Presbyterian, 2; Church of God, 5; Lutheran, 16; Reformed, 16; Methodist Protestant, 14; a total of 71. Mission study classes were led by state officers. With each session, special music and missionary demonstrations, gave a varied program. On one of the evenings the Young Women's Missionary organizations of the town had charge of the service. The missionary play "Janet" was presented. In this School of Missions, the group of women from our denomination co-operated actively in the general program and rendered several special parts. The G. M. G. of St. Paul's presented the clever demonstration "Mother Earth and Her Children." The Mission Band gave a Thank Offering sketch. Mrs. Harry N. Bassler was conference leader for Children Workers' group.

Woman's Union of Baltimore. On Oct. 6, the Woman's Union of the Reformed Churches of Baltimore, had the pleasure of having Mrs. J. G. Rupp, of Allentown, Pa., as speaker. Mrs. Rupp conducted the group over a tour of the eastern section of the world to the various mission fields. Call-

ing particular attention to the betterment of conditions for children and youth because of the Christian schools in mission lands, she spoke of the work done through our schools in China and Japan and Baghdad. Mrs. Krep, of Faith Church, called attention to an opportunity to help our Nazareth Orphanage at Rockwell, N. C. The management of the orphanage asks women to **save coupons** of all Octagon soap products and send them to Mrs. Edgar Whitener, 1001 Johnson St., High Point, N. C. By redeeming these coupons, the orphanage will be able to secure needed linen for the dining room. **Please co-operate.**
Katherine Landefeld.

The Executive Secretary, Miss Kerschener, and Miss Esther Bowers, of 416 Schaff Building, took advantage of Toyohiko Kagawa's Philadelphia speaking engagement, by attending the meeting where he made his famous address.

It was with a deep sense of loss that we learned of the death of Mrs. Charles L. Fry, of Philadelphia, who until recently, was in charge of the Literature Department of the W. M. S. of the United Lutheran Church. Mrs. Fry, who was the daughter of our beloved elder, the late Henry M. Housekeeper, gave herself unreservedly for the organization and development of the department with which she was associated. Mingled with our admiration for her devoted attention to the interests of her husband's denomination—which became her own—was the consciousness that she was reared in the home of a father so fully devoted to the interests of the Reformed Church.

NOTICE

The semi-annual meeting of the W. M. S. of Philadelphia Classis, will be held on Tuesday, Nov. 10, 1931, in St. Luke's Reformed Church, North Wales, Pa., Rev. John M. Herzog, pastor.

The Rev. Samuel A. Troxell, of Baltimore, Md., will be the guest speaker.

HOME AND YOUNG FOLKS

Birthday Greetings

By Alliene S. De Chant

When I was so little I really didn't know a thing about it, there were wind storms in Kansas and grasshopper plagues; all the crops were lost; everybody suffered. My father got no salary, and had but one suit of clothes, the trousers of which were past mending, and my mother didn't even have a quarter to buy six tickets' worth of bread. Our Dr. A. V. Casselman remembers those dark days, too, for just the other day he told us how his father sent him to the post office and told him to be very careful with the envelope from the Board of Home Missions, for it would hold a check of \$90 which was sorely needed. "I put it in my inside coat pocket," he said, "and ran all the way home, for part of that money was to buy me a suit. . . . But when my father opened the letter, the check was \$6.90,—all that the Board could send." Today the hearts of other home missionaries are heavy, for almost 250 of them haven't been paid their salaries for three weeks—yes, for three MONTHS, and one of them has twelve children! Other folks too, need help—our First Church at Homestead, Pa., and the 200 grown-ups and children of Pleasant Valley, Ohio, who worship God in a portable building (I've been in it) that is not only a fire-trap but may

fall to pieces any day! We Birthday Club folks can help to make light the heart of those home missionaries, and see to it that our folks in Pleasant Valley and Homestead build Churches that will fill their deepest need. How? And when? And where may we begin? Why, this very next Sunday, — Home Mission Day in all our Churches—by making our special offerings in Sunday School and Church just as large as we can—No, larger even than that! Nor will we want to stop there, for between now and Christmas, by giving more and more to God, in our Sunday offerings, we may help our 1,500 congregations who this year have not given all the gifts they promised to God and to their Church. So here's "Gifts Abundant" greetings to you, who, like one of my girls in Japan, truly believe that "The give man is happier than the receive man."

The husband arrived home much later than usual "from the office." He took off his boots and stole into the bedroom. His wife began to stir. Quickly the panic-stricken man went to the cradle of his first born and began to rock it vigorously.

"What are you doing there, Robert?" queried his wife.

"I've been sitting here for nearly two hours trying to get this baby to sleep," he growled.

"Why, Robert, I've got him here in bed with me," replied his wife.

Then there were words.

Puzzle Box

ANSWERS TO—MAKE 10 NAMES OF ILLUSTRIOUS MEN, No. 1

- | | |
|--------------|----------------|
| 1. Bancroft | 6. Hawthorne |
| 2. Cornwall | 7. Lockhart |
| 3. Darwin | 8. Middleton |
| 4. Emerson | 9. Ruskin |
| 5. Goldsmith | 10. Wordsworth |

BEHEAD THE MISSING WORDS, No. 10

(2) Means Behead Twice

- The country ——— used a full ——— of legal-cap in recording his (2) ——— against the prisoner.
- As she was about to ——— on her journey, she ate a ——— without any thought of ——— or science.
- There were many ——— in the room, but the ——— revealed that ——— were in hiding.
- They gave her no ——— so she decided to ——— the insult, and (2) ——— them a sarcastic note.
- He picked up a ——— and with an angry ——— of voice hurled it at ——— of the dogs.
- The ——— was small, the animal was ———, and that is ——— I can tell.
- While the gentle cow ——— he insisted that Jane ——— him the goodness to ——— him.

A. M. S.

GIRL OF 14 TELLS OF JAZZ ERA AND HARD TIMES IN VERSE

Elizabeth S. Fort, Descendant of Author
of "Night Before Christmas"

A poem entitled merely "1931," has been written by fourteen-year-old Elizabeth S. Fort, a descendant of Clement C. Moore, author of "The Night Before Christmas."

Miss Fort, a pupil at the Springside School, Chestnut Hill, is the daughter of Mr. and Mrs. Norman W. Fort, 533 West-view Ave., Germantown. The poem follows:

1931

When I came to live upon this earth
The world was filled with strife,
All nations joined a great world war—
The cheapest thing was life.

All other values mounted high,
And wages followed suit,
The people rode who once had walked,
Extravagance took root.

Silk shirts replaced the cotton ones,
On men or working class,
The people went amusement mad,
The time to quickly pass.

And hectic music now was born;
Jazz came upon the scene,
And speeded up life's tempo then
At home, on stage and screen.

War ended and a decade passed,
But people were the same,
And luxuries meant more to them
Than anyone could name.

Men speculated, bought and sold,
Land booms grew over night,
Big money came so easy then
They spent it left and right.

The women trailed their furs abroad,
Their homes forgotten quite,
Unguided youth could not discern
Just what was wrong or right.

Then suddenly this all was changed,
The crash came over night,
Vast fortunes dwindled into dust,
The end was now in sight.

Uncounted thousands out of work,
The war debts still unpaid,
Depression is the topic now
On lips of youth and maid.

The time has come to work again,
Get back to normal ways,
Forget the times through which we've
passed
And look to brighter days.

We've still our faith in friends at home,
Our courage standing by,
All things will work for good again,
For God is still on high.

Philadelphia Evening Bulletin.

The Family Altar

By A. W. Krampe, D.D.

HELP FOR THE WEEK OF NOV. 9-15

Practical Thought: "Thou shalt be a witness for Him unto all men of what thou hast seen and heard." Acts 22:15.

Memory Hymn: "I Will Sing the Wondrous Story."

Monday—Farewell to Ephesus Acts 20:22-35

After the tumult Paul soon left Ephesus with his soul "weighed down exceedingly." He went by way of Macedonia to Corinth, where he stayed three months and then retraced his steps, stopping at Philippi, Troas and Miletus. He was anxious to get to Jerusalem. Therefore he did not stop at Ephesus but arranged for a meeting with the Ephesian elders at Miletus. The farewell address is the subject of our meditation. This address "more than any other passage of the Acts, reveals the heart of the great apostle, his tenderness, his sympathy, his affection and his tears." (Erdman.) It is intensely personal in tone,

full of sound advice and incidentally gives valuable information about the type of work carried on by the apostle. The purpose of the address was to encourage the elders to be faithful. The closing words preserve a most beautiful saying of Jesus nowhere else recorded, but often quoted: "It is more blessed to give than to receive."

Prayer: At the beginning of a new week, O Father, we come thanking Thee for the opportunities it brings and asking Thee for grace to use them for Thy glory. Amen.

Tuesday—Warnings of Danger Acts 21:7-14

Paul and his friends continued their eastward journey from Miletus to Tyre, where they had to wait seven days before continuing their sea voyage to Ptolemais. Stopping one day at this place the company went to Caesarea. Churches existed in all these place with whose members Paul seems to have been acquainted. The apostle was warned repeatedly not to go up to Jerusalem because of the antagonism of the Jews against him, but he set his face steadfastly to go up to Jerusalem. This action of the apostle has been interpreted by some as stubbornness. However, the persistence of Paul may just as well have been due to his sense of responsibility and his conviction that the very principle of his life's work was involved. His determination to go to Jerusalem revealed his courage. For it is motive and purpose that give a deed its moral significance.

Prayer: Dear Master, help us by Thy grace to be strong and courageous when duty calls us to face danger and persecution. Fix our eyes steadfastly on the goal. Amen.

Wednesday—Reception in Jerusalem Acts 21:17-26

Paul had many loyal friends. When they found that it was impossible to dissuade him from going to Jerusalem, some of them accompanied the apostle. On his arrival there the Christian Church gave him a welcoming hand. While Paul had not been sent out by the "Mother Church," yet he felt that the leaders would be interested in the spread of the Christian movement. Their leader, James, seems to have been in sympathy with Paul's missionary activity and with the purpose of his visit to Jerusalem, viz., to preserve and establish the unity between the Jewish and Gentile Churches. However, false information had been spread concerning Paul. In order to contradict the reports concerning his attitude towards the Law, the elders suggested to the apostle to associate himself with four men, who had a vow, thus proving that he himself was not encouraging disregard of the law. This proposal involved no compromise on Paul's part.

Prayer: Heavenly Father, Thou hast led us all the way. Strengthen our faith to follow the leadings of Thy Spirit day by day so that Thy name may be glorified in us. Amen.

Thursday—Experience with a Mob Acts 21:27-36

Paul's purpose in consenting to take a share in the purifying rites was one of conciliation. He wanted to win his brethren, the Jews. The well-meant advice of James and the elders did not have the desired effect; on the contrary it led to a serious clash with the non-Christian Jews. Certain Jews from Asia (Ephesus was the chief city of the province) saw Paul in the temple discharging his vow and immediately cried out that Paul had brought an uncircumcised Christian into the temple. (vs. 28 and 29.) This false charge was sufficient to arouse strong feeling against Paul. The mob attacked the apostle, and tried to get him outside the sacred precincts in order to kill him. The Roman soldiers however rescued him. The captain had Paul removed to the barracks—the soldiers actually carrying him up the stairs, amid the cries of the infuriated mob: "Away with him."

Prayer: We thank Thee, Heavenly Father, that Thou art able to protect Thy children, who put their trust in Thee. It is still true: "The angel of the Lord encampeth round about them, that fear Him." Amen.

Friday—Paul's Conversion Retold Acts 22:5-15

Having been saved by the Roman guard from the hands of the mob, Paul addressed the captain in Greek, asking a favor of him. The request, to be allowed to speak to the people, was immediately granted. The apostle had no selfish motive in asking his favor. He was anxious to get a hearing and plead his cause (rather the cause of his Master) before his people. His sincerity in telling his conversion experience, which meant so much to him that it changed the course of his life, from a persecutor to a promoter of the cause of Jesus, should have impressed the Jews. His early religious training had been at the hands of the great master Gamaliel, who had taught him to be zealous for God, just as they now are. But a greater one, even Jesus, had appeared unto him and opened his eyes and heart to see and to know the truth in Him.

Prayer:
"God moves in a mysterious way
His wonders to perform;
He plants His footsteps in the sea,
And rides upon the storm." Amen.

Saturday—Escape from Jerusalem Acts 23:12-24

Paul's speech failed to end the tumult. Lysias then commanded Paul to be examined under scourging, whereupon Paul made known his Roman citizenship. Immediately he was treated with courtesy. The hearing before the Jewish council brought about a division in the council itself and Lysias decided to bring Paul back to the castle. The mob had failed and the council had failed to do away with the apostle. Secret plotting was therefore resorted to. But Paul had many friends in Jerusalem and through his sister's son he learned about the secret plot and brought the news of it to the captain. Lysias therefore decided to have Paul secretly removed from Jerusalem. That night a strong body guard composed of foot-soldiers and horsemen escorted Paul to Caesarea. Thus the apostle was again rescued from his enemies.

Prayer:
"O magnify the Lord with me,
With me exalt His name;
When in distress to Him I called,
He to my rescue came.
The hosts of God encamp around
The dwellings of the just;
Deliverance He affords to all,
Who on His succor trust." Amen.

Sunday—Hope in Tribulations II Cor. 4:7-15

A wonderful ministry had been entrusted to Paul and he gloried in that ministry notwithstanding the many humiliations and sufferings which it had brought to him. The physical sufferings had brought him into closer union with Christ. His faith had been strengthened and faith had produced hope. At the same time Paul was conscious of another fact, viz., that his hopeful attitude even in the most trying circumstances had proved to be a source of blessing to others. His attitude had strengthened their faith in the sustaining power of God and given them new courage and hope by helping them to fix their gaze upon the invisible, the abiding, eternal things.

Prayer:
"Break Thou the bread of life, dear Lord,
to me,
As Thou didst break the loaves beside
the sea;
Beyond the sacred page I seek Thee,
Lord;
My spirit pants for Thee, O living
Word." Amen.

Junior Sermon

By the Rev. Thomas Wilson Dickert, D.D.

THE MESSAGE OF THE LEAVES

Text, Psalm 1:3, "Whose leaf also doth not wither."

At this season of the year nature is seen in all its autumn glory. The trees have put on their beautiful garments as for a gala day. The hills and mountains are clad in their variegated raiment, which it is a delight and an inspiration to look upon.

The Bible has much to say about leaves. From the third chapter of Genesis, where we are told that Adam and Eve sewed fig-leaves together and made themselves aprons, to the last chapter of Revelation, where we read, "And the leaves of the tree were for the healing of the nations," leaves play a large part in the development of the human race.

The leaves are God's silent messengers which impress upon us many lessons. Sometimes they speak a language which the poet understands as he listens to them rustling. Have you ever been in the midst of a great forest and heard the peculiar sound of the leaves as the gentle breezes played upon them? Or have you heard their alarmed commotion as the storm swayed them hither and thither? Only the poet can interpret their language at such times.

We want to look at a few of the messages which the leaves bring to us from the pages of the Bible.

Providence. First of all is the message of the providence of God. The works of God are fearfully and wonderfully made. The Psalmist says this of himself where he exclaims: "I am fearfully and wonderfully made"; but immediately he adds: "Wonderful are thy works."

In the providence of God the leaves play a large and an important part in the economy of nature. In our school days we were taught that under the influence of sunlight the leaves breathe in carbonic acid gas and breathe out oxygen. This is one of the sources of oxygen which serves such an important purpose in our health and our very existence. Without oxygen a human being can live only a short time. On the other hand, most of the animal creation inhale oxygen and exhale carbonic acid gas. God has so made us that we must continually breathe in oxygen, which is carried through the system to give us health and vigor, and then we breathe out carbonic acid gas, which carries away some of the impurities and waste matter of our bodies.

You can readily see how important leaves are to keep up the balance of nature by helping to supply us with what we need and at the same time using what we cast off. It is said that when the sun is not shining, as at night, the plants are not active in supplying oxygen but also breathe out a quantity of carbonic acid gas. For this reason it is not good to have many flowers in a bed room unless there is an abundance of ventilation which brings fresh air from the outside.

The leaves perform an important function in the life and health of the tree. By their extended surface they expose a large area to sunlight and air, and draw energy from the sun's rays by means of what is known as "Chlorophyll," contained in the cells of the leaf, and by which the building up of the plant food is made possible. The word "Chlorophyll" comes from two Greek words—"chloros," meaning light green, and "phullon," meaning leaf.

In the fall of the year, when the sap of the trees recedes, and the leaves have served their purpose, they die—but they die beautifully—and fall to the ground.

Man is capable of doing many things, but "only God can make a tree."

Beauty. Another message which the leaves bring is that of beauty. I have

already referred to this feature. The variegated colors of the leaves lend a charm and beauty to the autumn season, which is equalled only by the variety of colors which the flowers show in the summer-time.

The tree which Nebuchadnezzar saw in his dream, as recorded in the fourth chapter of the book of Daniel, was a wonderful tree. "The leaves thereof were fair, and the fruit thereof much, and in it was food for all: the beasts of the field had shadow under it, and the birds of the heavens dwelt in the branches thereof, and all flesh was fed from it."

We have to depend upon the artist to paint for us the beauty of the many-colored leaves of autumn, but the time is not far distant when the camera will do this for us. Then every amateur photographer will be an artist.

Usefulness. The fig leaves used by Adam and Eve to make aprons were the introduction to the many uses to which leaves have been subjected ever since.

Not only does the leaf show the direction in which the wind blows, but the olive leaf in the bill of the dove which Noah had sent out brought a message of cheer by showing that the waters were abated from off the earth.

To tell all the uses to which leaves may be placed would take more space than we have at our command. Even after they have served their useful purpose in being lungs for the tree, they lie down and fertilize the soil in which the tree grows.

Variety. God has shown by the works of His hands that He is capable of infinite variety in His creations. It is said that no matter how many leaves are examined and compared, no two can be found that are absolutely alike.

No two faces can be found among the billion and a half of human beings on the earth that are exactly alike. Sometimes we see a striking resemblance between two persons, but when we see them together we notice a great difference between them. God is infinite in His resources.

Transience. In the sixth verse of the sixty-fourth chapter of his prophecy, Isaiah says, "We all do fade as a leaf." He mentions the oak, "whose leaf fadeth." In another chapter he speaks of the host fading away, "as the leaf fadeth from off the vine, and as a fading leaf from the fig-tree."

This message of the leaves makes us feel how short our lives are, and this too has its place in life. Some persons live and act as though they could go on for ever. The fading and falling leaf reminds us of the brevity of life, and the importance of doing with our might what our hands find to do, for the night cometh when no man can work.

Healing. We find references in both the Old and the New Testaments to the healing power of leaves. Way back in the book of Ezekiel, in the next to the last chapter, we read of this vision which the Lord Jehovah gave to the prophet. He took him to the bank of the river where there were many trees. And God said to him: "And by the river upon the bank thereof, on this side and on that side, shall grow every tree for food, whose leaf shall not wither, neither shall the fruit thereof fail: it shall bring forth new fruit every month, because the waters thereof issue out of the sanctuary; and the fruit thereof shall be for food, and the leaf thereof for healing."

John also had a vision, as he tells us in the last chapter of Revelation, and the angel showed him "a river of water of life." "And on this side of the river and on that was the tree of life, bearing twelve manner of fruits, yielding its fruit every month: and the leaves of the tree were for the healing of the nations."

Leaves and herbs have always been used to prepare the medicines which cure human ills and diseases. I knew a doctor who was familiar with all the herbs and roots on the mountains and in the forests

around our city, and he made many excellent remedies from them.

Permanence. While a reference to the fading leaf may sadden us, there is also a message from the leaves to gladden us.

As you noticed in the description of the tree shown to Ezekiel that God said, "Whose leaf shall not wither." "And," as we read in the description of the righteous man in the first Psalm:

"And he shall be like a tree planted by the streams of water,

That bringeth forth its fruit in its season,
Whose leaf also doth not wither;

And whatsoever he doeth shall prosper."

These two messages of the leaves are not contradictory. There is something about us that is transient, and "we all do fade as a leaf"; and there is something about us that is permanent, "whose leaf doth not wither." A part of us will fade as a leaf and fall into the earth, but a part of us will be like the evergreen tree planted by the river of life in the paradise of God.

REAL SALES TALK

First Barber: "What makes you so late?"

Second Barber: "I was shaving myself, and before I knew it, I talked myself into a hair cut and a shampoo."

Home Education

"The Child's First School is the Family"
—Froebel

ROBBING THE DARKNESS OF ITS TERRORS

By Viola E. Holley

Junior was finding it hard to go to sleep alone in a dark room. All summer he had gone to bed while it was still light. Now the early autumn days had arrived and darkness came before his bedtime. To make things harder we had moved to a new home. Many things about his room were strange and, when one is three years old, even familiar objects may seem grotesque with the shadows playing upon them. Surely it was not surprising that he should feel afraid. He wanted a light. He begged me to stay with him.

"Suppose we play the 'dark game' to-night," I said to him one evening when he had climbed up into my lap, ready for bed.

He was interested at once. "What is the 'dark game'?" he asked.

"I will show you," I replied. "Bring your little bench. It is there by the window. Put it here where you can reach the wall switch to turn the light off and on."

He brought it quickly.

"Now, let's look all around the room and see just where everything is. The bed is right along this same wall and is quite near, but there is your chair away over there on the other side of the room, and your box of playthings is in the corner beside it. Do you suppose, if you turned off the light, you could find that box of playthings in the dark?"

He was eager to try. Quickly, he turned off the light and began to find his way cautiously.

"Here I am, Mother," he called after a breathless moment. "I found it. I'm sitting right on it. Now see if you can find me in the dark, Mother."

It was my turn to feel my way about and after a careful search I found him.

"Now, how shall we turn the light on again?" I asked. "We are both here and the light switch is on the other side of the room."

"I can find it," he assured me, and soon he scrambled up on the little bench and turned it on again.

After a few minutes of happy play he turned the light off and found his way to bed alone without it.

For a little while each night we played this game. Soon he felt at home in his new surroundings, even in the dark, and went to bed as contentedly as he had done during the summer months in our old home.

"Group co-operation is necessary in life. It is difficult for the home to secure this.

The kindergarten can do more to secure group co-operation among little children than any other agency."—J. A. C. Chandler, President, College of William and Mary, Williamsburg, Virginia.

Have the children in your neighborhood a kindergarten to which to go? If not, a letter to the National Kindergarten Association, 8 West Fortieth Street, New York,

will bring you pamphlets telling you how to proceed in order to secure one.

Foreman (to applicant): "Yes, I'll give you a job sweeping and keeping the place clean."

Applicant: "But I'm a college graduate." Foreman: "Well then, maybe ye better start on something simpler."

REPORT OF THE MISSIONARY AND STEWARDSHIP COMMITTEE

To the Members of Potomac Synod.

Dear Fathers and Brethren:

The Christian Church cannot afford to refuse to face intelligently and courageously the spiritual problem presented by the conditions of the world in this day. When millions are told these days that "they starve because they have produced too much food, go naked because they have made too much cloth, and live in shanties because they have turned out too much building material," then the validity and authority of the gospel of the Christian Church are being challenged as on few occasions in history.

In the United States in the last few years we have accumulated an unsold surplus of several hundred millions of bushels of wheat and of seven or eight million bales of cotton—a surplus so large that it is threatening the very life of these agricultural industries. We have accumulated 50 per cent of the gold supply of the world, or about five billion gold dollars, at least one-third of which is lying "sterile" in our bank vaults. We are the most highly industrialized and the most productive of all world nations. We are easily the most healthy nation of the world, approaching, if we have not attained, the \$400,000,000,000 in wealth. God has blessed us lavishly with material wealth. Possibly we have been cursed with things and material wealth? Here every one, of every name and group, ought to be prosperous with things needful. Yet we have on our hands upward of 6,000,000 unemployed people, most of whom, with their dependents, are facing the coming winter in the spirit of desperation, who will be sustained only by the doles of those whose wealth they assisted in creating, who will be robbed of the dignity and independence which come from creative achievement. This winter from ten to twenty millions of our people will be afflicted with dire need, cast into the lap of society, while the "haves" will be vehemently and petulantly debating and quarreling as to the ways and means by which they should be kept alive.

In 1930, 5,000,000 Chinese starved to death. In 1931 there is being added the destruction of flood to the plague of famine and there is no telling how many millions more will go to their death in miserable violence and suffering mainly because food and care will be denied by a world which has the food in storage and the care frozen in cold hearts. In India half of the population never have an adequate meal from sunrise to sunset and from birth to death. In Europe this winter the unemployed will grow in millions, food riots will increase in ferocity and the victims of malnutrition increase in vast numbers as the cold of the season grips the continent.

These conditions we are told are due in America to over-production, in Europe to the paralysis caused by a shrinkage in world trade and the burden of international war debts, in China to the poverty of the centuries and the devastation of civil war, in India to the stagnation of civilization for several milleniums and the tyranny of climate and religion. Thus the witch doctors of the 20th century diagnose the ailment of their victims and stand by, in the main, in stolid indifference and gross ignorance of the real malady.

But intelligent men and women and an intelligent Church in this century will utterly renounce all faith in witch doctors and in the black magic and legerdemain of medicine men who would still continue to

keep the world in the dark ages of serfdom and conflict. Today those who dream of a better world and who have faith in the possibility of its achievement will sentence the witch doctors and medicine men, whether they are operators in medicine or religion or economics or statescraft, to eternal oblivion. The forces of intelligence today will examine the spiritual framework of our economic and political and religious structures, and we fear that they will soon find those foundations crashing, if not already at the verge of collapse, from the weight of the superstructure. A capitalism based primarily upon the profit motive, social scientists now believe, is passing, being compelled to make way for an economic system with a soul. And pass, it ought. What system, economic or otherwise, could survive with so little survival value? What system so inherently hostile to human welfare as is capitalism, should be perpetuated? Its philosophy is materialism. Its spirit is acquisitiveness. Its law is the survival of the mightiest and the most relentless. Its method is that of exploitation and conflict. It is built upon the theory of gain for the few at the expense of the many. At least fifty per cent of its effort, says Stewart Chase, brings "filth" rather than wealth. Seven billion dollars annually it spends for war and armaments. It has set up this machine, which should be the servant of all men, as the master of most of them. It has made profit and dividends and property, which should be the incidentals in any industrial system, the primary motive and has discharged the service motive as an idealistic and impractical workman who would wreck industry and society. Always, it has resisted spiritualization and sneered at Christianization. Now its day of judgment has come. It stands at the bar of human reason and social righteousness. It must utterly surrender all of its major claims and suffer transformation by being born again or it will be swept away from the field of human loyalty by some mightier force.

An economic order whose protagonists have nothing more to say than "over-production" when fifty per cent of the population of the world are in physical need and millions actually starving because they have no purchasing power while food has filled the storehouses of the world to overflowing, is at utter variance with the spirit and insight of Christianity. An unregenerated capitalism and Christianity cannot live in and serve the same world any more than war and Christianity can serve the same world. This present condition of the world marked by over-production and under-consumption, by plenty and starvation, by vast wealth and the utmost poverty existing side by side, reveals the real nature of the economic system which controls the life of mankind. The Christian will not stand for a system that will compel half of his brethren to subsist on husks and dry bones. He is not able to smile upon the prevailing order nor live in it comfortably if half his brethren are hungry, denied justice and opportunity, given a stone when they have actually earned a loaf of bread or a serpent when they have

labored for the price of a fish. No, the Christian will transform that order with his own spirit or, if resisted to the death, will seize the political and spiritual forces of society and construct an order in which his brethren will have justice, peace, plenty and freedom.

But this is only half of the problem which the Church faces that believes in Christian stewardship. Material possessions are only a portion of the possessions of mankind and of the Church which must be dedicated to God and to all of humanity. We are also the stewards of spiritual possessions. So the Christian believes, and he believes that he does not discharge his stewardship of spiritual possessions unless he spiritualizes all of the materials that enter into the making of his life. These spiritual values are enunciated in the gospel and life of Jesus Christ. The Church and all Christians are the possessors of this gospel. It is their wealth and power and authority. It is their spiritual birth and life and destiny. Nothing matters or has value except in relation to these spiritual values contained in the gospel and revealed in the life of Jesus. But what has the Church done with this gospel through the centuries? Our present economic system, so little adapted to the making of Christian men and women, so hostile to the achievement of the Kingdom of Christ, has grown up entirely within the period dominated by the Christian Church. This economic system and the Church have come to our day hand in hand. If this economic system is as un-Christian inherently as it seems to be, how was it able to develop in so-called Christian nations, or why have they become such close allies in recent centuries? Is it not because the Church herself has failed tragically in understanding and teaching the full gospel of Jesus? Is it not because right here where the Church above all other places could not afford to misunderstand or to compromise, she failed miserably in being true to the greatest of all stewardships—that of keeping the gospel of Jesus Christ intact and His spirit unconditioned?

These are indeed testing times for the Church. Not only must she transform the world without the Church but she must also transform the world within. This, possibly, is her greatest task. The Church must recover the complete gospel of Jesus, proclaim it without compromise, regardless of whom is affected or convicted by it, must incarnate it vitally and magnificently before she can build the Kingdom of God into the kingdoms of this world. To be a faithful and triumphant steward of the gospel of Jesus Christ—of the inexorable truth that man cannot worship God and mammon, of the possibility and necessity of transforming all things material into things spiritual, of the unchallengeable fact of the omnipotence of love, of the ability and capacity to win all men for the Kingdom of God, of the inescapable conviction that the only way of life is the way of complete sacrifice even unto the cross itself if necessary—those convictions, these verities constitute the gospel, and if the Church does not discharge this stewardship then how can she lead the world to

PHILADELPHIA SCHOOL FOR CHRISTIAN WORKERS

of the Presbyterian and Reformed Churches

in keeping with its Church-wide scope of service, its tested and approved college standards, and its distinctive field of Christian Education, has decided to change its corporate title. Watch for the announcement in the REFORMED CHURCH MESSENGER, and other Church publications, the public press, and the "CHRISTIAN WORKERS' BULLETIN." Write for catalog and other bulletins.

REV. CLINTON H. GILLINGHAM, D.D., President
Room R, 1122 Spruce Street, Philadelphia, Pa.

discharge the stewardship of money, possessions, power, sharing and brotherhood?

In the light of these incontrovertible facts it is inevitable that our own denomination should be deprived in these critical times of the resources necessary to carry out a vital program for the Kingdom of God. In view of the unspiritual nature of our economic society and of the emasculation of the teachings of Jesus, it is next to miraculous to see what the Church has been accomplishing, especially in these last few years. In this respect the Reformed Church is only representative of the Church at large, no less and no more. But the past history of our own denomination and our present program neither present the ability nor the capacity of our Church to serve God and His family. And if we are to generate a new life and faith in the Christian Church we must begin at home, among our own people. Even if the Church at large is to continue for the time being in her compromise and weakness, let us go forward in courage and with undaunted soul. Times of economic depression and of shrunken receipts are no time for a cessation of activity or cowardly retrenchment. They are times for putting our houses in order, for fortifying the home base with spiritual power, for rooting our individual, congregational and denominational faith and life deep down in the solid rocks of spiritual truth, redemptive love, ethical insight and creative vision. These are times for religious loyalty, for the resolute facing of problems no matter how difficult or impossible they may seem to be, for the manifestation of spiritual insight that unlocks the reservoirs of eternal truth, for the incarnation of a Christlike spirit and the practice of a Christlike sacrifice wherever there is human need and wherever God calls.

The spirit and measure in which men give for Kingdom purposes reveal the character of their lives, and giving is one of the most redemptive activities of life. That is why the giving Church is a growing and achieving Church. The 1,700 congregations of the Reformed Church ought to pay their Apportionment in full for their own sake, for the sake of the salvation of their own individual congregational soul as well as for the sake of the Kingdom of God. Then the denomination, supported by that many congregations who know the joy of spiritual growth and achievement, could launch forth upon achievement such as we have not yet known and which would enable us to become a distinctive Protestant Church—something which all of us would like our denomination to be.

In spite of the fact that the Jews rejected Jesus as the Messiah; in spite of the fact that the Christian Church through the centuries has called Him the Messiah but acted as though His Messiahship could not be trusted, in spite of the present deluge of naturalism, secularism and humanism, we still believe that Jesus is the Messiah. Let us, therefore, summon the Church and the world to His Messiahship, to the saved life to which He would call all men. Let us again, with deeper insight and greater courage proclaim His message and demand that the Church and the world take Him seriously—seriously to the point where we will insist that all of life be built upon Him and that that which is not of Him shall be removed so that He may be all in all.

To this end, we therefore recommend:

1. That we call upon the Church to renounce the flagrant evils of our present economic order, for it is built upon profits instead of service, upon property rights instead of human rights, upon exploitation and conflict instead of fraternity and co-operation, and that we urge the building of a social and economic order which will recognize the spiritual, ethical and human values which Jesus taught as inviolable and redemptive.

2. That we call upon the entire Church to study anew, with care and courage, the social teachings of Jesus, especially His

teachings concerning money, property and all forms of wealth and their relationship to the Kingdom of God. If a people once are taught that material values are to be cherished only as they can be transformed into spiritual values and that wealth has significance only if it is transmuted into spiritual wealth, then the way is clear for the realization of a social order in which justice and opportunity and the rights of personality will be enthroned, then the Church will begin to be the recipient of the gifts by which more creative efforts in behalf of the Kingdom of God may be undertaken.

3. That we continually press upon our people in these trying days that these are the strategic times for Christianity, for now the way out as presented by Jesus comes to multitudes with an encouraging and reassuring freshness which promises spiritual adventuring such as is rarely seen. Now our people should be encouraged to be loyal, to rise to their highest ideals of life and righteousness, to attend worship, to contribute to their utmost ability to all kingdom purposes, to press forward in their endeavors for a more effective program in Christian education. A vital Christianity now means vast progress in the years immediately ahead.

4. That we ask all our congregations to rally to the support of our Boards by paying as much of the Apportionment as possible by the end of this year, and that we urge such organization and education as will help to bring the entire Apportionment in 1932. We believe that a 60 per cent return upon the Apportionment is excessively and inexcusably low, that a much larger percentage, if not the whole Apportionment, could be paid if pastors and congregations had the will to do so. To create this co-operative and sympathetic will ought to be the aim of us all. Let us develop a morale and loyalty in the Church which will say, "Every pastor and congregation 100 per cent in support of the Kingdom building program of the Church."

5. That every congregation be urged to forward the Apportionment each month to the Classical Treasurer. If this were done, it would not only relieve the Boards on many an occasion but it would also stimulate giving by the membership of the Church.

6. That we reiterate the annual emphasis upon the Every Member Canvass. The congregations not using this method of making a personal contact with their memberships for the purpose of informing and encouraging and enlisting them in the entire program of the Church are missing a vital opportunity. Especially do we urge our congregations to unite in the denomination-wide attempt to secure an E. M. C. in every congregation in support of raising the full Apportionment in 1932.

7. That every Classical Missionary and Stewardship Committee be urged to make the most of the opportunity presented in the fall meeting of Classis for a vital report to Classis on the work of the committee in the Classis. At this time each Classis should conduct a stewardship conference.

8. That all congregations use the new lecture, "The Reformed Church, for the Kingdom."

9. That all our congregations unite to make the Reformed Churchmen's convention, to be held at Harrisburg Nov. 10, 11 and 12, a splendid success by sending as many of their most promising men to the Congress as possible. This committee would like to challenge the men of the Reformed Church to a dynamic and progressive movement within the denomination which would result in a new day for the Church. We believe that we have enough man power in the denomination to bring a new impetus, courage and vision to the Church. The men can do this by beginning a local chapter of the Men's League in every congregation and then dedicating themselves to the religious nurture and training of the men for effective service.

10. That we recommend the Stewardship and Poster Contest as a fine opportunity to acquaint our young people with the principles of Christian Stewardship. Stewardship study classes and Stewardship preaching are also indispensable to the building of Stewardship Churches.

11. That we call the whole Church, every pastor and member, to an unquenchable spirit of dissatisfaction with our present spiritual conditions and progress in the Church and out. By one unified, intelligent and uncompromising effort of love and faith, Jesus sought to establish the Kingdom of God effectively and triumphantly in the hearts of His disciples. Each congregation is a band of disciples. Each minister is a teacher sent by God. Both in the membership and in the leadership there are unlimited potentialities for spiritual progress and conquest. Complaisance is suicidal. Divine dissatisfaction with present attainments and creative faith in man, God and spiritual forces lead to spiritual adventuring and discovery. The Kingdom is possible for those who want it and are willing to pay the price. Men can realize it. God expects us to use the facilities and resources which He places into our hands. Let us gladden His heart and save His family by heroic and sufficient efforts.

Respectfully submitted,

Roland Rupp, Chairman; J. C. Peeler, J. C. Sanders, Dr. Chas. W. Levan, Dr. J. M. Runkle, Wayne Bowers, O. K. Maurer, John S. Adam, H. E. Sheely.

A WORD OF ENCOURAGEMENT IN DARK TIMES

We have a friend who more than a year ago lost his position. It paid him a good salary. It was some time before he secured another. During his unemployment, he tried to "keep the sunny side up," even though he did at times have to borrow a penny with which to purchase a drinking cup so that he might get some water with which to swallow some medicine given him by the doctor. He wore out some shoe leather on the streets of New York City before he secured employment.

He ran across the following written by John Ruskin, which he enclosed in a letter to his friend, the pastor of Zion Church. We pass this encouragement along with the hope that it might be helpful to some. Here is what Ruskin says:

"There is no music in a rest, but there is the making of music in it." In our whole life-melody the music is broken off here and there by 'rests,' and we foolishly think we have come to the end of the time. God sends a time of forced leisure, sickness, disappointed plans, frustrated efforts, and makes a sudden pause in the choral hymn of our lives, and we lament that our voices must be silent and our part missing in the music which ever goes up to the ear of the Creator.

"How does the musician read the rest? See him beat the time with unvarying count and catch up the next note true and steady, as if no breaking place had come in between.

"Not without design does God write the music of our lives. Be it ours to learn the time, and not be dismayed at the 'rests.' They are not to be slurred over, not to be omitted, not to destroy the melody, not to change the keynote. If we look up, God Himself will beat the time for us. With the eye on Him, we shall strike the next note full and clear. If we say sadly to ourselves, 'There is no music in a rest,' let us not forget 'there is the making of music in it.' The making of music is often a slow and painful process in this life. How patiently God works to teach us! How long He waits for us to learn the lesson!"

—Paul R. Pontius in "Ref. Ch. Visitor."

THE LANCASTER CONFERENCE ON SPIRITUAL EMPHASIS

This Conference for the eastern section of the Lancaster Classis took place in the

First Church, Lancaster, Pa., on Oct. 19, under the auspices of the Classical Committee on Evangelism, Dr. T. A. Alspach, chairman, and was well attended by ministers, laymen and leaders, both men and women, of the local and neighboring Reformed congregations. Rev. George T. Fitz of Ephrata, presided at the afternoon session. Revs. D. G. Glass, J. Rauch Stein and Theodore F. Herman presented striking facts respecting the present retarded growth of the Church both extensively and intensively. A general discussion and fuller diagnosis followed. In the evening the way toward recovery was considered in two addresses: the first on "Winning the Unchurched" by Dr. Stein, and the second on "Deepening the Spiritual Life of the Church" by Dr. Herman. A Fact-finding Committee, consisting of Revs. C. G. Bachman, Harry E. Shepardson, L. C. T. Miller and Elder J. Q. Truxal offered the following report, unanimously adopted, at the close of the Conference: "We feel that the facts brought out in this survey should be carefully studied and brought to the attention of the Consistories and leaders of our Church, and that the duties of gathering sheep into the fold of the Good Shepherd, and shepherding those within the fold, should be more seriously considered as the chief concern of the Church of Christ and its ordained servants. To this end, we urge each pastor and Consistory to study the plan of campaign for deepening the spiritual life, as outlined by the Commission on Spiritual Resources and, as far as possible, carry out the suggestions—in seeking to prove faithful to the apostolic commission to 'Go and make disciples' and the pastoral commission 'Feed My Lambs'."

This Conference was the final one of a series of five definitely assigned to Drs. Herman and Stein, held, most of them, in the month of September by the several Classical Committees on Evangelism in Lebanon, Lancaster, East Susquehanna, West Susquehanna and Schuylkill Classes. Attended by loyal and devoted leaders in congregational life, they deepened and humanized the friendly understanding and sympathetic co-operation of the pastors, Consistories and congregations with the Boards, secretaries and the Executive Committee of the General Synod for successfully accomplishing the program of worship and work annually outlined and undertaken by our Reformed Church in the United States. J. R. S.

HOW TO KILL A CHURCH PAPER

An extraordinary document appears on the editorial pages of last week's "Christian Register." It is a resolution of apology adopted by the trustees of the corporation which publishes this Unitarian weekly, calling an editorial printed in July "unwarrantable in its criticism of the official newspaper of a friendly denomination and its editor." The editorial in question had dealt with "Universalist Editorial Policy." After this public apology for a specific editorial, the Unitarian trustees laid down general rules for the conduct of their paper, emphasizing "co-operation with other liberal movements, less emphasis on the personal viewpoint, more emphasis on representative Unitarian thought, and editorial dignity akin to that of the pulpit. The feeling was expressed by the trustees in 1927 that the paper should not seek to create controversial issues, nor to attack in an aggressive spirit." We have no idea as to what may have been said in the editorial that elicited this resolution. But we cannot conceive of anything appearing in the carefully edited pages of the "Christian Register" that would justify such a public castigation of its editor by his own board. Dr. Dieffenbach, the editor of the "Register," writes with vigor and point, but never, so far as we know, with malice. The "Christian Century" confesses that it has felt, on occasion, the sharp point of his pen. But it never occurred to us that there was call for apology of any kind or that we were unable to make an adequate defense. Likewise, it is safe to say that no matter how vigorously Dr. Dieffenbach may have expressed himself on the conduct of the "Christian Leader," the editor of that Universalist journal, Dr. van Shaick, is quite able to take care of himself. The Unitarian trustees have unwittingly, however, by their action made public demonstration of one of the principal reasons for the decline of much religious journalism. It is the idea that Church papers should skirt "controversial issues," that they should be written in a milk-and-water fashion free from any hint of an "aggressive spirit," that has reduced many a Church paper to colorless sterility. The conception of religious journalism which underlies the resolution of the Unitarian trustees is a conception that is filling journalism's Sargossa sea with the hulks of once staunch journalistic craft.

The Christian Century.

THE CHURCH SERVICES

SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.

Twenty-fourth Sunday after Trinity,

November 15, 1931

Paul In Jerusalem

Acts 21:27-39

Golden Text: Thou shalt be a witness for him unto all men of what thou hast seen and heard. Acts 22:15.

Lesson Outline: 1. James. 2. Bigots. 3. The Mob.

The closing chapter in Paul's eventful career begins with his arrest in Jerusalem, and ends with his imprisonment in Rome. Tradition reports that from his Roman prison Paul went to the scaffold, to suffer a martyr's death at the command of Nero.

This last chapter of Paul's life covers a period of, perhaps, five years, during which he was taken from one tribunal to another. Three Roman officials tried his case and heard his eloquent defense. Their verdict was always in Paul's favor, who would have been discharged but for his appeal to Caesar. He was sent to Rome in order that

his case might be finally adjudicated before the highest tribunal.

The ever shifting scenes during these long years of continuous bondage are full of human interest. They are recorded with great fullness of detail, a quarter of Acts being devoted to them. This minute account adds very little to our knowledge of Paul's work, but it forms a thrilling narrative. And it sheds a revealing light upon the character of its chief actor.

I. James. At the close of his third missionary journey Paul went to Jerusalem, fully aware of its hostile attitude towards him and his Gentile mission. But he was ready to face danger, even death itself, in order to conciliate the mother-church, and establish better relations between Jewish and Gentile Christians. He had not been in Jerusalem since the Council (Acts 15). This was his fifth and last visit to the capital of his people.

James the Just was the head of the Church in Jerusalem. At the Council, after Paul's first missionary journey, this brother of Jesus had been the peacemaker. It was due, chiefly, to his influence and to

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his prudent counsel that the Judaistic controversy was amicably settled at that time.

On the day after his arrival Paul met with James and the elders of the Church. They received him cordially. The report of his success in Gentile lands filled them with joy and gratitude. "They glorified God." It is probable that Paul, in the course of his address, dwelt with much emphasis on the Christian love manifested by the Gentile Christians in Asia and Europe toward their Jewish brethren in Jerusalem. He had brought their love-gift with him. And these collections may account for the cordial reception accorded to Paul by James and the elders.

Nevertheless, in perfect candor, they informed Paul that damaging rumors concerning his attitude toward the Mosaic law had found credence among many Jewish Christians. They regarded him with detestation as an apostate who undermined and destroyed the faith of their fathers. These reports concerning Paul were false and malicious. Apparently James and the elders did not accept them as true. But they were afraid that the credulous and prejudiced masses would manifest their hostility to Paul. Therefore, in order to refute these

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slanders effectively, they proposed to Paul that he should publicly show his respect for the Mosaic law.

Paul's humble entry into Jerusalem seems strangely out of keeping with the merit and magnitude of his labors. In those days victorious generals were received with a pomp that beggars description. And, yet, their path to glory was stained with innocent blood, and chained captives marched behind their triumphant chariots. Paul, too, came from battles. He bore the marks of hot conflicts on his worn body. His victories were won for Christ, and his trophies were men freed from the bondage of sin. And his missionary journeys affected the destiny of mankind far more profoundly than all the military exploits of Rome. But his return from that magnificent and heroic campaign was unheralded. Slander preceded him, and trouble awaited him. Only a few discerning brethren received him cordially, and glorified God. But, doubtless, that was the only kind of glory Paul cared for. It satisfied him completely. And the man who yearns for other rewards had better seek other fields of labor than the Christian ministry. Yet how foolish and blind are men in their appreciation and acclaim. Will the time ever come when our monuments will enshrine the memory of the Pauls of mankind rather than the fame of military conquerors?

"He rehearsed one by one the things which God had wrought among the Gentiles by his ministry" (v. 19). God had wrought these spiritual miracles, not man. Paul had merely been the human channel through which God had poured floods of life and light into the death and darkness of the Gentile world. This beautiful and humble confession of the greatest of the apostles reveals the source of his gigantic strength. He knew that he was the chosen instrument of the Almighty. His heroic labors and his patience in tribulation were the fruit of his faith in the presence of the living God. Without that faith no man can endure hardship and render noble service as a good soldier of Jesus Christ.

II. **Bigots.** The proposal of James was that Paul should become publicly associated with certain men who wanted to complete their Nazarite vows, and who lacked the means to pay for the prescribed ceremonies.

The Nazarites were persons bound by solemn vows of consecration to abstain from strong drink, to let their hair grow, and to avoid ceremonial defilement (Numbers 6:1-21). They took these vows in the temple, with ceremonies and sacrifices minutely prescribed in the law. It was considered an act of marked piety for a rich Jew to enable poor Nazarites to complete their vows by paying their expenses. In such cases the benefactor appeared in the temple with the beneficiary. He was regarded as a consecrated person until all the rites were duly performed.

And this is what James and the elders asked of Paul. He acceded to their request, and sponsored four poor Nazarites until the sacrifices had been offered. Thus Paul practised what he had preached. "Unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law" (I. Cor. 9:19-22).

Paul's conduct was a concession to prejudice, not a compromise with truth. He sought souls, not popularity. And his conciliatory action in Jerusalem was in perfect accord with his conduct in Gentile lands. Wherever he went he was the uncompromising preacher of salvation by faith in Jesus Christ. And he opposed valiantly the work of the Judaizers, who taught that the strict observance of the Mosaic ordinances, in addition to faith in Christ, was necessary for salvation. But it was not true, as his enemies claimed, that he assailed the law and despised the Mosaic institutions. And, at the request of James, Paul was ready publicly to show his respect for the ancestral customs of his Jewish brethren.

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III. **The Mob.** But the step recommended by James proved disastrous. Instead of dissipating the prejudice against Paul, it added fuel to the unholy fire of religious bigotry.

On the last day of the sacrifices Paul was recognized by some of his old opponents. They were Jews from Asia; possibly fanatics whom he had met and fought on one of his journeys. Stung by the memory of their defeat, and shocked at seeing this reputed despiser of the law in the temple, they raised a cry and laid violent hands upon Paul. They had seen Paul on the streets of Jerusalem with Trophimus, a Gentile from Ephesus. And now they created great excitement by the baseless assertion that he had profaned the temple by bringing this pagan into its sacred precincts.

The effect of these false charges was startling. A tumultuous mob assembled quickly. They dragged Paul out of the temple and shut the door against his polluting presence. His life was saved only by the intervention of the Roman guard. The tower of Antonia, the barracks of the soldiers, adjoined the temple, towering above its courts. Watchful sentinels promptly reported the uproar, and the cap-

tain, at the head of his men, hastened upon the scene, and arrested Paul as a disturber of the peace.

The issue between Paul and his bigoted enemies was faith in Christ versus faith in forms and ceremonies. The issue is clear, and the final outcome is certain. The forms of religion are transient. They change from age to age. But religion is always in danger of being crushed by its forms and ceremonies. It seems that the ancient controversy between priests and prophets goes on forever. The former are the guardians and champions of sacred symbols, while the latter proclaim the eternal verities of religion. We need both in their proper subordination. Religion dies when it refuses to give primacy to the voice of the prophet, proclaiming the way of the Lord.

THE CHRISTIAN ENDEAVOR TOPIC
By the Rev. Charles E. Schaeffer, D.D.

Nov. 15: What is the Purpose of Life?
Phil. 3:12-16

This is one of the supreme questions. Upon its proper answer devolves the whole issue of life. We are quite sure that life

has a distinct meaning, for it could not be that we were simply here to dream and drift. We are more than mere flotsam cast upon the shores of time. We are more than animals that have existence only. It could not be that man who has been created in the image of God, endowed with such fine physical, mental and spiritual gifts should have no other purpose in the world than to be a mere speck of matter that appears for a little while in this world of time and space and then passes on into nothingness. There must have been a plan and purpose in the mind of the Creator when He made man after His likeness.

But just what that purpose is, is not always easy to discern. The questions—Where do we come from? Why are we here? and Whither are we going?—are not so easily answered. They can be answered only in the light of religion, that is to say, in the light of God. If we can understand the mind of God we may at least in part understand the purpose of our creation, the mission and the destiny of our life. Jesus answered these three questions concerning Himself when He said: "I came forth from the Father and am come into the world, again I leave the world and go unto the Father." He had a very distinct sense of His mission in the world. The "I am comes" of Jesus furnish a very rewarding study and show us the purpose which He found life to hold for Him.

The meaning of life is the great problem with which the philosophers through the centuries have wrestled. Almost every philosophy is a philosophy of life. Men have sought to find and fathom the purpose of life.

There are those who believe that the end of life is pleasure, happiness. They seek it as life's chief goal. They call it by a high sounding name, Epicureanism, which holds that life's purpose is to eat and drink, to be merry, to have a good time. There are many people today who see nothing beyond this in life. They want material things, and human society is so largely organized for the attainment of these ends. Sometimes it takes the form of acquiring money and man bends all his energies, his skill, his ability, to get money as if that were the real purpose of life. If you ask people why they are engaged in this or that business they will tell you that it is to make money; they are not in it for the fun of it; if it did not pay they would not engage in it. According to this the purpose of life is to get dollars and cents, material things.

This reduces life to a very low plane of existence. It makes it a scramble for profits, a jungle where each tries to get the better of the other. It centers life in self, in self aggrandizement, in self promotion, in self indulgence. This surely cannot be the real purpose of life. Consequently those who rush after material things, like hunters after game, miss the mark altogether. Their striving is in vain, and they run counter to the mission of life for which they were born.

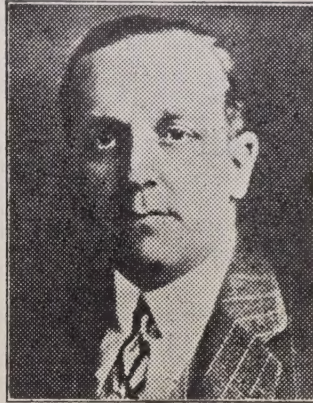
There are others who say that the end of life is success. Many are the volumes which are written on—How to succeed in life. Success is the lode-star that beckons people on in life. They start get on in the world. They must make a name for themselves; they must achieve a place of prominence. But even success is not the chief end of life. It, too, centers in self and sometimes worldly success is purchased at too great a price. What the world often calls success is only its counterfeit. Some people may apparently fail but they themselves need not be failures. Out of their defeat they may come forth stronger and better men and women. There are some things more important in life than success.

The real purpose of life must be sought along a different line. It must be found in man's relation to God. The Westminster Catechism opens with this question: "What is the chief end of man?" And the answer is: "To glorify God and enjoy Him forever." The fact of all facts is God. Life finds its meaning, its mission only in God.

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God made man for Himself. He has a mission for him and that mission is to co-operate with God in the working out of His plan for the world. The purpose of life then is to relate one's self to God in such a way that God will be magnified and His will be done in all things.

But this is not always easy to do. It implies the surrender of one's self and the choosing of the highest and best things in life. The poet has expressed it thus:

"Not enjoyment and not sorrow,
Is our destined end or way;
But to act that each tomorrow
Finds us farther than today."

Jesus said to His disciples: "Seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you." Spiritual values are the supreme values in life. These must be sought after. These must be the goal of man's striving. These only can give full satisfaction. These only give meaning to life. Other ends always disappoint. They pass away. They tantalize us. They promise so much but furnish so little. Spiritual values alone abide. They are the only things worth striving for. They never disappoint us.

When once we discover for ourselves the real purpose of life then we are no longer carried away by the lure of temporal things. They hold no charm for us. We now seem to live in a new world, we have other ideas, other ideals, other aims and ambitions and we find our highest pleasure in the attainment of spiritual ends.

"Be strong!

We are not here to play, to dream, to drift, We have hard work to do and loads to lift; Shun not the struggle, face it, 'tis God's gift.

Be strong!
Say not the days are evil—who's to blame?
And fold the hands and acquiesce—O shame!

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Be strong!
It matters not how deep intrenched the wrong,
How hard the battle goes, the day, how long;
Faint not, fight on! Tomorrow comes the song."—(Maltbie D. Babcock, 1901.)

OUR FRIENDS, LUTHERAN AND REFORMED

Our readers may remember a news item which appeared in our columns not long ago (see our issue of Aug. 27, p. 698), calling attention to the fact that "The Lutheran," the official periodical of the United Lutheran Church, had devoted its issue of Aug. 6 to its centennial anniversary. In connection with that event, Dr. Melhorn, editor of "The Lutheran," indulges in some interesting reflections on various incidents that transpired during the century thus closed, and also on something which might have happened. Under the caption "Thought of but not Accomplished" he tells of a letter received by the editor of "The Lutheran Observer" (now "The Lutheran") in 1883, inquiring as to the "possibility of uniting the Lutheran and the German Reformed Churches" (the latter now the Reformed Church in the United States). Such a question seemed natural, since at that time Lutheran and Reformed congregations were actually worshipping in union Churches, the same pulpit being occupied alternately by Lutheran and Reformed pastors, and the same people coming regularly to all services, except those at which the Lord's Supper was administered.

The reply to this inquiry, on the part of the Lutheran editor, that he favored such a union, "provided it can be accomplished in accordance with the wishes of the great body of the respective Churches" (which Dr. Melhorn calls the "Kurtzian formula," from the name of the Lutheran editor, a century ago), and Dr. Melhorn's comment on the matter is discussed in a recent issue of the "Reformed Church Messenger," of which our good friend, Dr. Paul S. Leinbach, is editor. In view of the negotiations looking toward organic union between the Reformed Church in the United States and our Evangelical Synod, which were suspended a year ago, but which may be resumed, we wish it were possible to reprint all of Dr. Leinbach's comment. The following paragraph, however, is significant:

"The 'Messenger' believes that our fellow-editor is perfectly safe in adopting what he calls the 'Kurtzian formula.' We can accept it also without any mental reservations whatsoever. Indeed, we suspect it would not be so difficult for us to go halfway in the process of getting together as it would for our friends the Lutherans. Perhaps that is due to the fact that they are more painstakingly 'indoctrinated' than we are, and thus possess a more matured and aggressive denominational consciousness. As to the 'differences of doctrinal conviction between the catechisms of Luther and Heidelberg,' which Dr. Melhorn calls 'fundamental,' well, frankly, we are not convinced that they amount to nearly as much in this year of our Lord 1931 as he seems to think. In both communions the things really essential to salvation are most surely believed by devout souls—and the things that divide us, which still loom large in the minds of some theologians and editors, are of comparatively little moment to the great mass of the people."

It is on this conviction that the position of the Evangelical Synod has been based for nearly a century. The founders of the Evangelical Synod knew well what they were doing when they formulated the now historic doctrinal statement declaring their acceptance of the Lutheran and Reformed confessions of faith in so far as they agree, leaving the disagreements open to be de-

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terminated by the passages of Scripture bearing on the subject, in the interpretation of which the full freedom of conscience is claimed for which Evangelical Churches have always contended. During the past ninety years countless numbers of earnest and devoted men and women with Reform-

ed and Lutheran antecedents have worshiped in Evangelical Churches, and still do so, finding there complete satisfaction for their spiritual needs. And if organic union between Lutheran and Reformed denominations, or even a federated union seems out of the question at this time—well, what of it? Would not such an external organization also have to be classed among the things that are seen, which are temporal (2 Cor. 4:18), while the unity of the Spirit in the bond of peace, for which the Evangelical Synod has always stood, though not to be seen, is eternal?

The Evangelical Herald.

DISARMAMENT

(Findings of Conference of Protestant Clergy and Laymen at Buck Hill Falls)

World affairs are moving toward one of those moments of decision when the fate of generations may be determined by the acts of a few days. Such moments often come unawares. In this case we can foresee and prepare. Now is the time to think greatly that we may be able to act greatly when the United States discusses disarmament at Geneva beginning next February.

Little by little we are discovering that what is true for men in a community is true of nations, too—"if one member suffer all the members suffer with it." Our nation is manifestly sharing in the losses entailed by the World War. Realizing this, we must make our membership in the family of nations a healing factor.

In the Peace Pact, by drawing towards membership in the World Court, and through the international moratorium proposed by President Hoover, American policy is gradually giving expression to this idea. At the same time the Churches are putting their strength, as never before, behind the cause of universal peace. It is clear that religion, and above all Christianity, here both have an inescapable duty, also hitherto unused power. As the

moment of decision draws near we gladly note these signs of hope.

This issue, however, still hangs in the balance. The very causes that led to the catastrophe of 1914 are still operative. They must be studied and combatted by all the intelligence, vigor and spiritual power we can command. The Christian Church must see the roots of war and in a sacrificial spirit give herself to cutting them out in her own life and in the nation's. She must substitute faith for suspicion. Her campaign must grow out of the conviction that God is in the world's affairs, and that man has no chance of creating peace, if he neglects the principles of righteousness.

The United States is one among fifty-eight nations which have agreed to renounce war and to seek only the method of peace in the settlement of international disputes. The Pact constitutes an obligation to reduce armaments. We have repudiated war as an instrument of national policy. It now remains for us to put away the implements of war. We believe that the forthcoming conference should move resolutely towards this end.

The strengthening of the institutions of peace is an essential factor in disarmament. We, therefore, urge that the United States promptly enter the World Court. To do this would greatly enhance the prospects of success at the Disarmament Conference.

As Christians interested in the attainment of permanent peace among nations, we stand for the drastic reduction of all armaments land, sea and air. In order to effect such reduction we urge that the policies of the United States should include support of the principle of budgetary limitation and advocacy of an initial cut of 25 per cent in the military expenditures of the nations.

The world is given today the chance to apply the principles of Jesus on a scale hitherto impossible. It is for the Church to see that the opportunity is not lost.

Charges of high treason against former King Alfonso and the late dictator, General Primo de Rivera, has been drafted by Spain's responsibility commission and will be formally presented to the Chamber of Deputies.

The will of the late Senator Dwight Whitney Morrow, disposing of an estate estimated unofficially at not less than \$10,000,000 and probably more than \$20,000,000, has been filed for probate. After bequests of \$400,000 to family connections and personal friends, and \$730,000 to institutions, the entire residuary estate goes to the Senator's widow, Mrs. Elizabeth Cutter Morrow.

Colonel and Mrs. Charles A. Lindbergh arrived at Englewood, N. J., the home of Mrs. Morrow, Oct. 23. Their hurried flight from Victoria, B. C., to Newark, N. J., was made in 39 hours, 12 minutes. They hurried home from China on account of the death of Mrs. Lindbergh's father, the late Senator Morrow.

The League Council by a vote of 13 to 1, with Japan dissenting, passed a resolution Oct. 24 calling upon the Japanese to withdraw their troops within the South Manchuria Railroad zone by Nov. 16. The Council thereupon adjourned until that date.

The new \$60,000,000 George Washington Bridge across the Hudson — the world's largest suspension span — was formally opened Oct. 24 with ceremonies marked by tributes from representatives of the nation and the States of New York and New Jersey.

Cranberries from the bogs of New Jersey may reach a crop of 140,000 barrels. 8,000 acres of bogs are now in cultivation in that state.

The Edward H. Harriman memorial gold medal for the highest safety record among the railroads of maximum mileage in 1930, has been awarded to the central region of the Pennsylvania Railroad, which had no fatalities in 1930. New York Central was second. Forty-one railroads, each operating 10,000,000 or more locomotive miles in 1930, competed for the medal in this group.

According to a recent and first survey 91 foundations with resources in excess of \$800,000,000 gave \$52,500,000 this year. The Rockefeller gifts lead. The field of medicine and public health received from that Foundation \$18,627,222, a third of the total. General education came next. The Carnegie gifts aggregated \$6,600,000. Other large disbursements were: Duke Endowment, \$2,500,000; Rosenwald Fund, \$2,400,000; Commonwealth Fund, \$2,000,000, and others.

Roland William Boyden, member of the Permanent Court of Arbitration at The Hague, to which he was appointed by President Hoover, died suddenly while attending Church at Beverly, Mass., Oct. 25.

After three days of conversation at the White House, President Hoover and Pierre Laval, Premier of France, have agreed on steps to bring world economic stability, and groundwork was laid for debt revision. In the French Premier's farewell statement at the capital he sees renewal of bonds of friendship between the two nations. He and his party sailed for home Oct. 26.

Dr. Edward Christian Glass, for 54 years Superintendent of Public Schools at Lynchburg, Va., died Oct. 26 in his 80th year. He was a brother of Senator Carter Glass.

The United States Navy was "at home" to the public Oct. 27, the tenth annual observance of Navy Day. Also the day was the anniversary of the birth of Theodore Roosevelt.

The Philippine House of Representatives passed the controversial woman's suffrage bill, granting full privileges to women, by a vote of 38 to 14. The measure now goes to the Senate.

George Washington Ochs Oakes, editor of "Current History," died suddenly Oct. 26 in New York City.

NEWS OF THE WEEK

Mrs. Henry W. Elson

The United States Government Oct. 20 sent notes to China and Japan recalling to them their obligations to refrain from war in Manchuria under the Kellogg anti-war treaty. Washington followed the League of Nations in reminding both countries of duties under the Kellogg Pact. Great Britain, France, Italy, Spain and Germany had sent identical notes to China and Japan.

President Hoover requested that the nation Oct. 21 at 10 P. M. plunge itself into momentary darkness as a memorial to Thomas A. Edison, who was buried on that day at Orange, N. J. When the hour struck 10 it was almost to the minute that the first electric light cast an incandescent glow over the objects in Edison's laboratory at Menlo Park, N. J., 52 years ago.

In what is regarded as the most far-reaching and most important decision it has ever been called upon to make, the Interstate Commerce Commission Oct. 20 handed down its conclusions on the application of the nation's railroads for a 15 per cent increase in freight rates and charges. It denied flatly the proposals submitted by the carriers, but offered a substitute plan for specific increases on certain commodities whereby the annual revenues of the carriers might be increased \$100,000,000 to \$125,000,000.

Premier Pierre Laval, of France, arrived in this country Oct. 22. Guns saluted him and many notables went down the Bay to meet him. After a four hours' stay in New York he and his party went to Washington for a conference with President Hoover.

Arthur Schnitzler, Austria's leading novelist, poet and dramatist, died at Vienna Oct. 21.

A Girl Scout scholarship in gardening, to be known as the Lou Henry Hoover Scholarship in honor of Mrs. Herbert Hoover, has been approved by the Woman's National Farm and Garden Association and awarded to Daphne Savage, of Norfolk, Virginia.

Representative Fletcher Hale, 48, Republican, of New Hampshire, died Oct. 22 in the United States Naval Hospital in Brooklyn a few hours after he returned from a European trip.

With the government's deficit over \$600,000,000, the administration is giving serious consideration to a "selective sales tax" to mitigate partially the tremendous excess of expenditures over revenues.

The British crown colony of Cyprus is in a state bordering on revolution following grave riots which were the outcome of agitation for handing to Greece this Mediterranean island which Britain has held since the early years of the World War. The riots ended as the British warships arrived.

Inferior coffee, compressed into bricks, will be tried out as fuel on the government-owned Central Railroad of Brazil as another means of disposing of low-grade stock and improving the quality and price of exports.

An appropriation of \$15,000,000 has been voted by the Board of Estimate for unemployment relief of New York City. The fund will take care of 100,000 families until June 1.

BOOK REVIEWS

Open Doors in Religious Education, by John W. Suter, Jr. Richard R. Smith, Inc., New York. 128 pp. Price, \$1.25.

Those who are familiar with the author's former treatise, "Creative Teaching," have good reason to pick up this volume with expectancy. Such persons are due for a temporary disappointment on reading the foreword, where the author confides that the six chapters are made up of separate papers written at different times and for different purposes. One begins to expect a disconnected and dissonant hodge-podge of ideas about religious education. Faith enough to go on reading, however, has its full reward.

Every problem or phase of religious education which is treated in this book offers the reader an open door into a better understanding of this enterprise. The author has done a fine bit of "creative teaching" for all who will sit at his feet to learn. The book is an achievement in this sense—it interprets sanely and does much to advance all that is new in religious education, and at the same time it conserves many of the fine values which much of the new religious education is apt to leave in the discard.

The chapter on "The Creative Use of Authority" is typical. In it he has wrought out a synthesis between creativity and authority both of which belong in his educational creed. He shows that "creating creators is the business of Christian religious education," but the authority back of the creative experience is the authority of the Christ-spirit in the person of the growing pupil. He proposes something better than a compromise between education as the unfolding experience of the pupil and education as the transmission of an authoritative standard from one generation to the next. That something better is the synthesis of the two supplementary truths which are not at all in conflict. The other chapters, "Toward Deeper Knowledge," "Toward Better Worship," "Toward a Better Understanding of the Old and the New," "Toward Receptivity" and "Educating the Spirit," are likewise valuable. Every worker in this field needs to read and incorporate the message of this book in his work. A. N. S.

OBITUARY

MR. HARRY G. MYERS

Mr. Myers was a son of George and Amanda (Rosencrantz) Myers, and was born in Slocum Township, Luzerne Co., Pa., May 17, 1865. He was baptized in infancy and in matured years united with Mt. Zion Church, Slocum. During the pastorate of the Rev. A. H. Herbert, on Dec. 24, 1898, he was united in marriage with Miss Annie Malchemus, who departed this life a little more than 16 years ago. Four children were born to this union, 3 sons and one daughter, viz., Esther, now the wife of Geo. Parkinson; George, Sterling and Harry, all residing at Shaytown. For many years Mr. Myers served his Church in the capacity of elder and his wife as a teacher in the S. S. He departed this life Oct. 18 between the hours of 11 and 12 P. M. (after a short but painful illness), attaining the age of 65 years, 5 months and 1 day. Aside from his sons and daughter, he is survived by 2 brothers, Sterling and Nelson, and a sister, Mrs. Joseph Jones, of Sexanton. His funeral was held at Mt. Zion Church, Slocum, on Oct. 21, and was largely attended. The floral tributes were beautiful and elaborate. Rev. O. F. Schaeffer, of Berwick, preached, assisted by the local pastor, Rev. C. L. Hahn. S.

ELDER CHARLES A. GRAUL

First Reformed Church, Mt. Pleasant,

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A series of brief biographies, tersely and informally compiled. Ranging over a wide field of human endeavor, the author includes some shining examples of men and women who, despite hindrance and handicaps, attained distinction and even large success. Among them are: Charles L. Lindbergh, Gipsy Smith, Thomas Edison, the Brothers Wright, Johnny Appleseed, Mary Slessor, John Miner, Booker T. Washington, Fanny Crosby, and a number of others.

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THE SIGNIFICANCE OF KARL BARTH

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What does he teach? What is his theology of crisis? What is his purpose? Is he the apostle of decay or is he the herald of a new faith as intelligent as it is stern? These are questions which Dr. McConnachie deals competently with in this illuminating book. From it the reader draws even a more accurate picture of Barth and his work than from Barth's own writings. Here these writings are cast upon the larger background of the man's times and followers.

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By E. S. WATERHOUSE.

Those who have used the searchlight of psychology into the operations of our mental machinery to depreciate religion have thus far been the more aggressive and secured, perhaps, the larger audience. Waterhouse is a fine representative of an opposite school who find that psychology helps them to understand the workings of the religious consciousness to much better advantage and that it paves the way to greatly improved mastery over its functionings.

Because religion plays an enormous part in men's minds, psychology is forced to interest itself in it. Because psychology has things worth heeding to say about how our minds work no one who teaches or practices religion ought to try to get along without taking its insights into account.

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Pa., suffered a heavy loss in the death of Elder Charles A. Graul on Oct. 17, 1931.

Elder Graul was born on Feb. 7, 1856, at Adamsburg, Westmoreland Co., Pa., the son of the late Leopold and Christiana Graul. He came to Mt. Pleasant in 1880, and for more than fifty years was prominent in the community. For nearly forty years he conducted a baking business; from 1920 to 1924 he served as postmaster, and from 1925 to 1929 he was superintendent of the Frick Memorial Hospital, Mt. Pleasant. He served on the local school board, and was a candidate for the same office at the time of his death. He was prominent in the activities of the Masonic Order, being Past Master of Marion Lodge, No. 562, F. & A. M., Scottdale, and a member of the Knight Templar and Shriners. He was also an active Odd Fellow.

Mr. Graul connected himself with First Church, Mt. Pleasant, in 1884; ordained deacon in 1888 and elder in 1894, he served almost continuously in the Consistory for more than 40 years. Frequently a delegate elder to Classis and Synod, he had served as vice-president of Westmoreland Classis

and was a member of its Missionary and Stewardship Committee at the time of his death. In the work of the Church he was utterly faithful, always sympathetic and co-operative with the pastor and the larger program of the Church, and particularly zealous for missions and stewardship. This interest was intensified when his only daughter, Pearl, was married to Rev. W. Carl Nugent and went with her husband to missionary work in Japan. It was fitting that the last S. S. lesson Elder Graul taught to the Ladies' Bible Class, whose teacher he had been for many years, was on Oct. 4, "The Macedonian Call."

Surviving are his widow, Mrs. Anna Plank Graul, two sons, both graduates of Franklin and Marshall College, Carl, of South Orange, N. J., and Walter, of Howell, Mich., and one daughter, Mrs. W. Carl Nugent, Yamagata, Japan, of our North Japan mission.

Funeral services were held at the home Monday, Oct. 19, in charge of the pastor of First Church, Rev. Paul T. Stonesifer, assisted by a former pastor, Rev. A. W. Barley.